

A EUCHARISTIC THEOLOGY AS A RESPONSE TO THE SPIRITUALISM OF
CONSERVATIVE KOREAN PROTESTANT CHURCHES

A Professional Project
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

By
Seung Tae Choi
May 1996

This professional project, completed by

Seng Tse Chai,
has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of

DOCTOR OF MINISTRY

Faculty Committee

Kathy Black
Anselm Kyngank Min

May 1, 1996
Date

Marjorie Suchan
Dean

@ 1996

Seung Tae Choi

ALL RIGHTS RESERVED

Abstract

A Eucharistic Theology as a Response to the Spiritualism of Conservative Korean Protestant Churches

by

Seung Tae Choi

Since 1885, when Protestant Christianity was introduced from the United States to Korea, Korean Protestantism has achieved a tremendous growth. Korean Protestant theologians point to two reasons for this growth. One is that during the Japanese colonial occupation, the Korean Church stressed the message that God would save Korean souls and lead them to the heavenly kingdom, a message especially comforting to a people who had just lost their country and were disillusioned with history. Another reason for the growth of the church membership is that during and after the Korean War with its devastating impoverishment, the church proclaimed the good news that God would materially bless the poor.

These two messages, about the salvation of human souls in heaven and material blessings here below, have resulted in the rapid growth of the church membership. However, because of these emphases, the Korean Church has failed to transform society according to God's justice. On the contrary, the Korean Church generally remained an unconcerned spectator during the military coups of 1961 and 1980 and the dictatorial regimes in subsequent years. As a

result, the Korean people have been increasingly alienated from the church.

The Korean Church of the future must restore the biblical sense of spirituality which balances the spiritual and the material. Only then can it bear the necessary prophetic witness to God's justice and love by participating in the transformation of Korean society.

The eucharist sums up Jesus' spirituality as the core of biblical spirituality. His spirituality is shown in his saying, "I do always those things that please Him" (John 8:29). Jesus always endeavored to accomplish God's will in history. Hence, his spirituality is not the spirituality of separation of this and the other world, but the spirituality of participation in this world. Jesus' incarnation, suffering, death and resurrection show this feature of his spirituality. Jesus' spirituality is clearly represented at the eucharist which symbolizes Jesus' total self-giving for human salvation, through which he achieved God's will. In this sense, this project submits that the eucharist is the best example of biblical spirituality, and thus it can help the Korean Church restore biblical spirituality.

Table of Contents

| Chapter | Page |
|--|------|
| 1. Introduction | |
| Issue Addressed by the Project | 1 |
| Problem | 1 |
| Importance of the Problem: The Situation of Conservative Korean Protestant Churches ... | 1 |
| Thesis | 10 |
| Definitions/Descriptions of Major Terms | 10 |
| Scope and Limitation of the Project | 14 |
| Procedure for Integration | 15 |
| Chapter Outline | 15 |
| 2. The Physical and Spiritual Dimension of the Eucharist in the New Testament | 18 |
| The Eucharist in Mark | 18 |
| The Eucharist in Matthew | 21 |
| The Eucharist in Luke | 24 |
| The Eucharist in the Johannine Gospel | 28 |
| The Eucharist in the Pauline Letters | 32 |
| 3. A Basic Theology of the Eucharist | 38 |
| The Sacramental Summation of Jesus' Life as the Primordial Sacrament | 38 |
| The Integration of the Spiritual World and the Material World | 44 |
| The Trinitarian Aspect of the Eucharist | 46 |
| The Participation in the Body of Jesus Christ | 49 |
| The Participation in the Resurrection of Jesus Christ | 55 |

| | |
|--|----|
| 4. A Eucharistic Theology as a Response to the Spiritualism of Conservative Korean Protestant Churches | 60 |
| The Celebration of Thanksgiving | 60 |
| The Celebration of God's Creation | 66 |
| Awakening of the Church's Mission: The Proclamation of the Kingdom of God | 72 |
| 5. Conclusion | 83 |
| Bibliography | 86 |

CHAPTER 1

Introduction

Issue Addressed by the Project

This project deals with the issue of overcoming through a eucharistic theology the crisis raised by the spiritualism of conservative Korean Protestant churches.

Problem

The practice and understanding of the eucharist in the conservative Korean Protestant churches point only to the next world because their definition of Christian spirituality does not include this world.

Importance of the Problem: The Situation of Conservative Korean Protestant Churches

The crisis in Korean Protestant churches is based on the conservatism of the churches which emphasizes only the spiritual world and ignores the material world. The biblical sense of spirituality integrates the spiritual world and the material world, this affirms not only the value of the spiritual world, but also that of the material world because it was also created by God. In this respect, biblical spirituality urges Christians to take care of the physical world and to be interested in all events which take place in this world. However, conservative Korean Protestant churches consider the biblical sense of spirituality as simply referring to the spiritual world which is one part of spirituality. The churches stress the heavenly world rather than this world and the next life

rather than this present life. The churches think of the current life simply as a duration in preparation for going to the kingdom of heaven. Hence, the churches ignore the political, economic, or social problems in Korean society. As a result, conservative Korean Protestant churches do not play the role of being the light and salt in Korean society; thus the Korean people turn away their eyes from the churches.

The conservatism of Korean Protestant churches is rooted in the pietism of American missionaries who proclaimed the Christian Gospel in Korea. The missionaries, who were imbued with pietism, imprinted the superiority of the spiritual over the material world in Korean Christians. The missionaries interpreted the core message of Jesus Christ as the salvation of individual souls and ignored human rights, justice, and freedom. We can observe this in the document expressed by S. A. Moffett, a representative missionary from the United States.

Coming to Korea for mission, I decided to introduce only the truth of the cross and eagerly prayed to God for this. I made a decision to proclaim only the Gospel of salvation.¹

Furthermore, the Protestant missionaries who were influenced by this pietism reinforced the separation between political and religious areas, and in 1901, they adopted a resolution which prohibited the church's political participation. The

¹ Quoted in Kwangsoo Kim, Hanguk Gidokgyo Sungjangsa [A history of the growth of Christianity in Korea] (Seoul: Gidokgyomunsa, 1976), 106 (translation mine).

resolution was entitled: "Some Conditions for Relationship between the Government and the Church." This resolution was based on the biblical verses which contain the idea that all political authority flows from God, hence people should obey all rulers (Rom. 13:1-7; 1 Tim. 2:1-2; 1 Pet. 2:5-17; Matt. 22:15-21, 17:24-27; John 18:36). The resolution also proposed five conditions as follows:

1. Christian pastors should not intervene in any political matters.
2. The church's work is totally different from governmental work, and hence the church should not participate in sociopolitical matters.
3. Christians should give loyalty to the emperor and obey the country's law.
4. Christians can participate in a political party individually, but the church should not encourage them.
5. Because the church is led by the Holy Spirit, no political matters can be discussed within the church²

When this resolution was adopted, the mission of Protestantism was not yet officially permitted by the Korean government. Furthermore, the Catholic church, which was introduced prior to the Protestant church, had already been persecuted by the government many times. In order to insure Christian mission, Protestant missionaries needed to suggest that the Protestant church would not harm the Korean government. The resolution, which reflected this historical or social situation, has played a role as the methodological standard when Korean government and the church collide.³

When Japan colonized Korea in 1910, a few Protestant

² Manyul Lee, Hankug Gidokgyosa Teukgang [A lecture of Korean Christian history] (Seoul: Sung Kyoung Ilgisa, 1989), 136-37 (translation mine).

³ Manyul Lee, 137.

missionaries, protesting against Japanese colonization, asserted that the church should be an avant-garde for Korean independence movements because they thought that colonization is not in accord with God's will. In order to enlighten Korean people, especially the young, the missionaries made schools such as Baije high school and Ewha Women's University, and established institutes such as the YMCA and the YWCA. However, most missionaries held fast the policy of separation of politics and Christianity, following the resolution, and they asserted that Christian message was the spiritual salvation of human souls.

Moreover, after an independence movement failed in 1919, Japan suppressed human dignity and tried to Japanize Korean people forcefully; and this Japanese policy caused Korean people to fear their rulers. Some Korean Protestant churches protested against this Japanese policy through encouraging the Korean people to buy the Korean products and through enlightening the people. However, most Protestant churches were inclined to withdraw from society and to find comfort in God. Many Korean Protestant Christians, who lost hope in this world, did not endeavor to transform the current social problems; instead, they tried to find their shelter in a transcendent, immanent, or individualized faith. At that time, the representative pastors such as Sunju Gil and Ikdu Kim, who led the faithful revival movement, preached a mystical or eschatological gospel. Their preaching comforted the hopeless people and increased

the church membership, but at the same time led the Korean Protestant church to withdraw from the current sociopolitical problems.⁴

The Korean Protestant church's spirituality, which was formed in this historical and social situation, is not accordant with biblical spirituality, which tries to realize the Kingdom of God through transformation of society, but rather it is "a spirituality of escape" from social problems.⁵ This spirituality of escape, which pursues only the heavenly kingdom, has been held fast especially since the Korean War in 1950. The Korean people, who lost their beloved brothers, sisters, children, or parents, and who became poor through the war, wanted to be comforted and to make money in the post-war period. Most Korean Protestant churches, which tried to fulfill their needs easily, related biblical spirituality only to the spiritual salvation of human souls and taught the people to be able to find their hope in the heavenly kingdom. The churches also related biblical blessings only to individual blessings to relieve their poverty. Even during this time, of course, some Korean Protestant churches asserted the transformation of society through the gospel, but their voice was very small.

As a result, most Korean Protestant churches became conservative and were not inclined to participate in

⁴ Manyul Lee, 173-75.

⁵ Anselm Kyoungsook Min, Catholic Socio-Religious Survey of Korea: The Spiritual Ethos of Korean Catholicism (Seoul: Sogang University Social Research Institute, 1971), 24.

sociopolitical problems. These churches, emphasizing the spiritual world, stand on the verse John 6:63: "It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life." According to these churches, this verse proclaims that the physical world is useless for our salvation and merely fleeting, so we should be concerned only with the spiritual value of being saved by Jesus Christ.

Hence, the conservative Korean Protestant churches assert that the core message of the Bible or the biblical sense of spirituality is only related to the salvation of individual human souls. Even during the time of dictatorship from 1961 to 1992, the conservative churches always considered the passage, "Let every person be subject to the governing authorities. For there is no authority except from God" (Rom. 13:1) to be important. The churches, using this verse, supported the Korean dictatorial government, consciously or unconsciously. The government also quoted this passage whenever a few churches struggled against the regime, and the government in turn persecuted these rebellious churches. As a result, the Korean churches are now faced with the crisis of losing their true role in society.

When we analyze the prayers in the eucharistic resources of the Book of Worship of the Korean Methodist Church (Gidokyo Daehan Gamlihoe Yemoon), we can recognize the feature of conservative Korean Protestant churches'

spirituality. The reason for analyzing the prayers is that they represent the Korean Methodist Church's conception of the eucharist. Furthermore, through analyzing the prayers, we are also able to understand the basic thought of the eucharist of all denominations of the Korean Church because the denominations have similar interpretations. However, the purpose of this analysis is to examine only if the eucharistic resources express the spiritual and physical dimension, that is, the biblical sense of spirituality. Hence, the eucharistic prayers are to be analyzed only within this purpose.

In the eucharistic text of the Korean Methodist Church, there are four prayers in the Book of Worship. I, however, would like to analyze two prayers in particular because the other two are the prayers of repentance. One of the two prayers is the prayer to consecrate the bread and the wine, and the other is a thanksgiving to God who bestows us the bread and the wine. The consecration prayer is as follows:

Omnipotent God, our Father who is in heaven!
 We give thanks to You because graciously, you gave us
 Your son and admitted him in the passion of the cross
 to save us and the world.
 Gracious God!
 In remembrance of Your son, Jesus Christ's passion,
 death and resurrection, when we receive this bread and
 wine, make us eat Jesus' holy flesh and drink his
 blood.
 Amen.⁶

⁶ Bong Bai Park, ed., Gidogyo Daehan Gamlihoe Yemoon
 [Book of worship of Korean Methodist Church] (Seoul: Gidogyo
 Daehan Gamlihoe Bonboo, 1987), 27-28.

This prayer simply emphasizes the remembrance of Jesus' passion, death and resurrection, but it is not concerned about the application of the remembrance of Jesus' life to our daily life. In fact, when we remember Jesus' life at the eucharist, only if his life is applied to our life, will the remembrance be meaningful for our faithful life because the eucharist symbolizes Jesus' sacrificial life for others. In other words, the remembrance of Jesus' life at the eucharist represents that we should also live a sacrificial life for others like Jesus. However, when stressing the remembrance of Jesus' passion, death and resurrection, and thanksgiving to God who gave us the son, this eucharistic prayer simply focuses on our salvation, not on the saved people's efforts to imitate Jesus' life in the world. Hence, this prayer does not express the biblical sense of spirituality which includes both the spiritual and physical dimension.

The thanksgiving prayer, after distribution, is as follows:

Our Father, who is in heaven!
 Please receive our praise and thanksgiving.
 When we pray in our true heart, through Christ's death,
 forgive our sins, and let us have all heavenly gifts.
 O! Lord, when we give you our soul and body as a
 sacrifice, please receive our duty and service.
 We give eternally glory to the triune God, God the
 Father, God the Son and the Holy Spirit.⁷

This prayer also does not represent the biblical sense of spirituality because it simply stresses forgiveness of our

⁷ Gidogyo Daehan Gamlihoe Yemoon, 29-30.

sins through Jesus' death. While stressing forgiveness of our sins, this prayer emphasizes only our soul's salvation. Furthermore, this prayer does not express the oneness of the church members in Jesus Christ, which is stressed in 1 Cor. 10:14-22. In other words, when the church members are one in Christ, this means that the members love each other. Only through mutual love, can the church proclaim to the world that Jesus was sent by God (John 17:21). In this sense, the expression of oneness in Jesus Christ in the eucharistic prayer shows that the church should endeavor to proclaim Jesus' Gospel to the world. When the church proclaims the Gospel to the world, the church announces not merely Jesus' Gospel to the world, but rather the church should serve the world just as Jesus served the world. Hence, it seems to me that the expression of oneness in Christ is an expression of the biblical sense of spirituality. In this sense, lacking the expression of oneness of church members in Christ, the eucharistic prayer of the Book of Worship of the Korean Methodist Church does not contain the true sense of biblical spirituality.

If the conservative Korean Protestant churches do not restore biblical spirituality, they may become a place of escape from the contemporary situation. To overcome this crisis, the churches should teach Christians that spiritual values are realized through pursuing material values such as human rights and liberation. In this respect, the eucharistic theology can be a response to the crisis with

which the conservative Korean Protestant churches are faced because the eucharist represents the biblical sense of spirituality, integrating the spiritual world and the material world.

Thesis

My thesis is that a eucharistic theology which includes the spiritual and the physical world is an appropriate response to the crisis of the conservative Korean Protestant churches, a crisis which has arisen from their misunderstanding of the biblical sense of spirituality.

Definitions/Descriptions of Major Terms

Spirituality

In this project, I would like to propose that the biblical sense of spirituality does not mean the pure spiritual world; rather, it integrates the spiritual world and the physical world. In an ontological sense, we can distinguish the spiritual world from the physical world; in a soteriological sense, however, the two worlds are not to be distinguished because Christian salvation contains both the human body and soul.

According to the Bible, especially the Synoptic Gospels, God is not distant from the material world. Rather, the Synoptic Gospels express God as "our Father." This suggests that although God is a pure Spiritual Being, God wants to have a relationship with humans and the material world. God's desire to have a relationship with them is shown in that God created the world (Genesis 1:1

ff.), including the spiritual and the material world. Thus creation theology proposes that God is the creator of both worlds, so they are integrated in God. In this sense, the denial of the physical world is not in accord with the consensus of the Bible. Although the material world is corrupted, God still loves the world (John 3:16), and God wants to be the "Father" of human beings as the creator of the world.⁸

Furthermore, this biblical spirituality involves a "human's whole life,"⁹ including the human body and soul, individual and social, and history and nature because in the Judeo-Christian tradition we believe that God created human beings as spiritual and physical beings. Thus God relates to human beings both physically and spiritually. This is depicted in that when one encounters God, God expects one to do not only spiritual but also physical work, namely historical work. For instance, we can think why God called Moses to liberate the people of Israel from the oppression of Egypt. Most Korean Protestant pastors interpret the liberation of the Israelites as simply related to spiritual salvation, as an allegory of humanity's spiritual liberation from demonic power. However, Moses' calling was expressly a historical act of both spiritual and physical liberation

⁸ W. K. Grossouw, Spirituality of the New Testament, trans. Martin W. Schoenberg (St. Louis: Harder Book Co., 1961), 17.

⁹ Nestor Jaen, Toward a Liberation Spirituality, trans. Philip Berryman (Chicago: Loyola University Press, 1991), 3.

because the Israelites attained not only the religious freedom to worship God, but also physical liberation from the oppression of Egypt. God also called the prophets to proclaim to the Israelites the will of God, which establishes the spiritual relationship with God by means of social justice, which represents the idea of a righteous God.

Above all, Jesus Christ's life shows the biblical sense of spirituality. Although Jesus was the Son of God, a spiritual being, he became a human being, a historical being. He lived utterly historically even though he continuously had a spiritual relationship with God. This is shown when Jesus announced the purpose of his coming to the world: "The Spirit of the Lord is upon me, because he has appointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:16-21). The conservative Korean Protestant churches interpret even this verse as emphasizing the spiritual liberation of individual human souls from the spiritual demonic power, not the historical emancipation from physical oppression.

However, Jesus was a friend of sinners, tax collectors and outcasts. When Jesus entered Zacchaeus' house, people grumbled, "He has gone as a guest to the home of a sinner." Jesus, knowing their grumbling, said, "I have not come to call the self-righteous but outcasts" (Matt. 9:13). This

verse shows that Jesus' life demonstrates how the spiritual relationship with God in an ontological sense is related to historical action in a soteriological sense. In other words, the life of Jesus represents that when the Holy Spirit is upon us--that is, when we have a spiritual relationship with God--we can share our life with others in history. Furthermore, Jesus told his disciples that they should be the light and the salt of the world (Matt. 5:13-16). Jesus' saying suggests that Christians should not escape from the physical world, but rather that they should endeavor to accomplish the Kingdom of God in this world, that is, in history. In other words, Christians should find the spiritual in a new quality of relations in the world. In this sense, to be a Christian means not only to be spiritual, but also to be historical.¹⁰ Hence, biblical spirituality encompasses the whole world.

Spiritualism

This term refers to a one-sided spirituality, which affirms only the spiritual world. This spiritualism can be related to Gnosticism, which divides a human being into soul and body and affirms only the value of soul, a division contrary to biblical spirituality which affirms the spiritual and the physical world. In this project, "spiritualism" will be used to explain the conservative

¹⁰ Jon Sobrino, Spirituality of Liberation: Toward Political Holiness, trans. Robert R. Barr (Maryknoll: Orbis Books, 1987), 2-7.

Korean Protestant churches' misunderstanding of the biblical sense of spirituality.

Eucharist

The term "eucharist" is the English translation of the Greek word eucharistia. Eucharistia is translated from Hebrew berakah which means "thanksgiving."¹¹ Hence, eucharist is to be used in the light of the resurrection while the term "the Last Supper" concentrates on the death of Jesus. The term eucharist represents a feast or a fellowship with the risen Christ. Hence, in this project, eucharist is used to emphasize that Jesus' final meal symbolizes the risen Lord's feeding and nourishing us at his table.

Scope and Limitation of the Project

This project deals with an elaboration or explanation of a eucharistic perspective on the above mentioned biblical sense of spirituality. As mentioned above, the conservative Korean Protestant churches have misunderstood the biblical sense of spirituality as being concerned simply with the spiritual world. This leads the churches to disregard social or historical problems which arise from the physical world. In this respect, a eucharistic perspective can help the churches to restore a fuller biblical sense of spirituality and encourage them to play a role as a leader and transformer of Korean society.

¹¹ Harvey H. Guthrie, Theology as Thanksgiving: From Israel's Psalms to the Church's Eucharist (New York: Seabury Press, 1981), 193.

Hence, this project is limited to the biblical and theological dimension of the physical and spiritual dimensions of the eucharist.

Procedure for Integration

The eucharistic theology discussed in this project can have an impact on the conservative Korean Protestant churches' ministry in and for this world because this theology helps the churches to understand a fuller and more complete biblical spirituality. To do this, I have already analyzed the existing liturgical resources concerning the eucharist available to the Korean Methodist Church. Through analysis of these resources, we can discern what problems the church's resources have, and we can also reconstruct a eucharistic theology in terms of the biblical sense of spirituality. Hence, we can propose new liturgical resources which are influenced by this balanced eucharistic theology. In other words, eucharistic theology and liturgical practice are not separated from each other, but liturgical practice comes out of theology, and theology itself is reformed by liturgical practice. This is a kind of hermeneutic circle or feedback. Therefore, theology does not become fixed, but it can be related to the changing life of the church, and vice versa.

Chapter Outline

Chapter 1 discusses issues and problems addressed by this project, explains the importance of the problems, which includes the situation of the conservative Korean Protestant

churches, states the thesis of this project, and defines major terms. This chapter also defines the scope and limitations of the project and describes the methodology and tools to be used for the project. The purpose of this chapter is to describe the outline of the whole project. Furthermore, in this chapter, we analyze the existing liturgical resources concerning the eucharist available to the Korean Methodist Church. In doing so, this chapter points to the problems of the resources and proposes an alternative in following chapters.

Chapter 2 explains how the New Testament, especially Matthew, Mark, Luke, John and the Pauline letters illuminate the eucharist. This chapter explains how the eucharistic texts of the New Testament represent the biblical sense of spirituality which contains both the spiritual and the physical world.

Chapter 3 illuminates the theological meanings of the eucharist and explains how the theological meanings show the spiritual and physical dimensions of the eucharist.

Chapter 4 attempts to establish a eucharistic theology. The purpose of this chapter is to explain how thanksgiving, creation, and the Kingdom of God can be represented through a eucharistic perspective. Through this work, this chapter proposes the biblical sense of spirituality expressed by a eucharistic theology as a response to the spiritualism of the conservative Korean Protestant churches.

Chapter 5, the conclusion of this project, generalizes the points which have been discussed, and stresses again that the eucharistic view emphasizes the biblical sense of spirituality. Furthermore, in this section, new eucharistic prayers are proposed as a way of practicing the eucharistic perspective discussed above.

CHAPTER 2

The Physical and Spiritual Dimension of the Eucharist in the New Testament

In this section, I would like to illuminate eucharistic spirituality through surveying the New Testament, especially Mark, Matthew, Luke, John and the Pauline texts.

The Eucharist in Mark

According to the Gospels, Jesus was always on the side of the poor, the marginalized, tax collectors and sinners. Jesus had meals with them many times. According to Xavier Leon-Dufour, these meals symbolize his ministry in subverting the barriers between the alienated and the vested, and the meals represent the reconciliation between human beings and God.¹ The Marcan text of the eucharist (Mark 14:17-25) also reinforces that the eucharistic meal symbolizes Jesus' ministry and the reconciliation between God and human beings. In Mark, Jesus' earthly ministry culminates at the eucharist because it symbolizes clearly Jesus' sacrificial death for all human beings.² The eucharistic text is as follows:

And as they were eating, he took bread, and blessed, broke it, and gave it to them, and said, "Take, this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many." (Mark 14:22-24)

¹ Xavier Leon-Dufour, Sharing the Eucharistic Bread: The Witness of the New Testament, trans. Matthew J. O'Connell (New York: Paulist Press, 1987), 185.

² Leon-Dufour, 184.

In these verses, "my body" does not indicate a corpse, but rather "Jesus' person."³ Hence, Jesus' saying, "This is my body," signifies that he gives his whole life to his disciples, and to all human beings. In fact, Jesus' ministry was completed at his cross. Jesus died for all human beings. Through his death, he removed obstacles between human beings and God, and demolished the barrier among human beings. This is symbolized by the torn curtain of the temple when Jesus died. In fact, through Jesus' death, the old temple was razed and the new temple was established (Mark 10: 15-18). The new temple, which is built by the rejected cornerstone (Mark 12:10-11), stands for the Marcan community and all churches. At the eucharist, Jesus symbolically communicated his whole being to others in order to reconcile them with God and overturn the barriers among themselves. In this sense, we can say that the eucharist, especially his words over the bread and cup, fulfilled his earthly work.

At the eucharist, Jesus gave a cup to his disciples, they drank of it, and he said, "This is my blood of the covenant, which is poured out for many." According to Leon-Dufour, this indicates that the new community, established by Jesus' giving his life, is the sacrificial offering for the reconciliation between human beings and God.⁴ In other

³ Leon-Dufour, 119. Leon-Dufour asserts that "my body refers to his person insofar as it is related in a concrete way to other human beings and to the whole of creation."

⁴ Leon-Dufour, 196.

words, this community was built by Jesus' saving death, and through drinking the cup, the disciples participated in the blood of the covenant, that is, the new community. The disciples' participation in the new covenant means that they were united to Jesus who was about to die, and that they participated in the salvific event. At the same time, their participation in the new covenant also shows that they should live their lives following Jesus' life style.⁵ In addition, the blood of the covenant is to be understood as "martyrdom."⁶ Hence, Mark intends to proclaim that those who share in the bread and cup are members of the new community, and thus they should follow Jesus' earthly life style even to the point of martyrdom. This is shown clearly in Jesus' saying, "This is my blood of the covenant poured out for many."

Furthermore, Mark relates the eucharist to the eschatological banquet. Leon-Dufour asserts that Mark 14:25 belongs to the eucharistic text because the eschatological statement is followed by the words of the institution of the eucharist.⁷ According to him, when Jesus said, "I shall not drink again of the fruit of the vine until that day when I drink it anew in the Kingdom of God," he already gazes on the final banquet beyond his death. Jesus offers his body and blood in anticipation of the eschatological banquet in

⁵ Leon-Dufour, 196-97.

⁶ Dennis E. Smith and Hal E. Taussig, Many Tables: The Eucharist in the New Testament and Liturgy Today (Philadelphia : Trinity Press, 1990), 53-54.

⁷ Leon-Dufour, 200.

which he and human beings who follow him will participate with great joy. In this sense, the word "new" points to a radically different order from the current one which would be fulfilled in the context of the last day. This new order would be accomplished by Jesus' action, which demolishes the barriers between the oppressed and the oppressors and renews the covenant of God between God and human beings.⁸

In this respect, the eucharist is not simply a ritual, but rather it has a practical meaning because the eucharist urges Christians to protest against the demonic power which oppresses human beings just as Jesus challenged the Israelite authorities who were oppressing Israelites under the covenant of God.⁹

The Eucharist in Matthew

The Matthean community was a Jewish Christian community. However, after the destruction of Jerusalem by Rome, this community could no longer remain in the Jewish world, but rather came more in contact with the Gentile world. In this historical context, Matthew could not help proclaiming to his community the fact that the Christian message included not only Jewish people but also Gentiles, and Matthew was written from this perspective.¹⁰

Matthew reports two bread miracle stories: one is 14:13-21, and the other 15:32-39. These bread miracle

⁸ Leon-Dufour, 201.

⁹ Leon-Dufour, 202.

¹⁰ Francis J. Moloney, A Body Broken for a Broken People (Melbourn: Collins Dove, 1990), 36-37.

stories follow the eucharistic pattern in that the texts include the eucharistic words, such as "took, blessed, broke and gave" (Matt. 14:19, 15:35). Hence, we can recognize that the Matthean community was already celebrating the eucharist.¹¹ The first story shows Jesus' feeding Jews, and the second describes Jesus' feeding Gentiles. Through the two stories, Matthew tries to proclaim that Jesus feeds both Jews and Gentiles at the same eucharistic table and that Christianity is not restricted to the Jewish people, but rather it includes both Jews and Gentiles; hence, Jews and Gentiles can meet each other at the eucharistic table which is given by Jesus.¹²

Another Matthean eucharistic text (26:17-35) is also written in the context of Jesus' feeding both Jews and Gentiles. According to Francis J. Moloney, Matthew wrote this text following the same pattern as Mark. The structure of the text is as follows: Judas' betrayal (26:14-25) - the eucharistic meal (26:26-30) - Peter's and the other disciples' denial (26:31-35).¹³ Matthew reports that although Jesus foreknew his disciples' betrayal, he shared the eucharistic meal with them. Jesus' last meal was performed in the middle of his disciples' betrayal. Through this story, Matthew intends to tell his community how much Jesus loves his disciples in spite of their failure. In order to stress this point, Matthew adds the sentence "for

¹¹ Moloney, 44.

¹² Moloney, 48.

¹³ Moloney, 49-50.

the forgiveness of sins" to the text.¹⁴ Jesus broke his body and shed his blood for the sinful disciples. In Matthew, these sinful disciples, of course, indicate not only Jesus' twelve disciples but also the Matthean community and all people who follow Jesus. This point is shown when Jesus said, "This is my blood of the covenant, which is poured out for many (emphasis mine) for the forgiveness of sins." In this sense, Matthew proclaims to his community, through the eucharist, that Jesus' mission includes both Jewish people and Gentiles, and thus his community should also go to the Gentile world. The community does not perform its task alone; Jesus will always be with the community which endeavors to do the mission. Matthew reinforces this point in 28:20: "I am with you always, to the close of the age." Jesus will be with them when, in spite of their weaknesses, they call, proclaim, worship him, and suffer because of the name of Jesus.¹⁵ Jesus' presence with them is most clearly shown by the eucharist which was celebrated by Jesus in the middle of his disciples' betrayal. Hence, the meaning of the eucharist is represented when, commissioned by Jesus, Christians perform their mission in their daily lives because Christians meet Jesus in the eucharist.

¹⁴ Moloney, 50.

¹⁵ Moloney, 38.

The Eucharist in Luke

Luke reports that Jesus lived the life of service: "I am in the midst of you as one who serves" (Luke 22:27). The service of Jesus is shown through his meals with sinners and tax collectors. This feature of Jesus' life culminates in the eucharistic meal. Jesus served his disciples at the eucharistic table through distributing bread and wine to his disciples. However, Jesus' service is more than the distribution of food because his deeds and words refers to his death as the sacrificial offering for all human beings.¹⁶ In the eucharistic text, Luke stresses the table fellowship between Jesus and his disciples by using the word, "table," instead of "dish" unlike Mark and Matthew.¹⁷ Partaking of the bread and wine offered by Jesus in the table fellowship, the disciples are united to Jesus' body, so the disciples share the sacrificial death of Jesus. This implies that the disciples participate in the salvation given by Jesus, and at the same time, that they are called to a life of service for the world as exemplified by their master.

In this context, Luke does not relate the cup to blood, but rather he relates it to the new covenant; and in Luke, when Jesus speaks words over the cup, he does not say "for many," but rather "for you" (here, "you" is plural). These examples show that Luke is concerned with his community.

¹⁶ J. Delorme, "The Last Supper and The Pasch in the New Testament," in The Eucharist in the New Testament: A Symposium (Baltimore: Helicon Press, 1964), 39.

¹⁷ Leon-Dufour, 235.

Luke emphasizes that his community is called to the life of service by Jesus.¹⁸ Hence, those who serve, in following Jesus' attitude, become the leaders of the community (Luke 22:26-27). Luke adds Jesus' command of "remembrance" to the eucharistic text. Here, Luke reinforces the idea that the community, established by Jesus, continues to sustain and serve the world in remembrance of Jesus even after his passion.¹⁹ Luke does not include the burial story because he is concerned about the community after Jesus' passion.²⁰ This signifies that the eucharist as a ritual can have its real meaning only through the community members' mutual fraternal love and service.²¹ In order to accentuate this point, Luke excluded the betrayer Judas from his community, reporting Judas' betrayal story after the celebration of the eucharist. In doing so, Luke is emphasizing that mutual service can be performed only by believers who are united with Jesus by fraternal love. Through excluding Judas, Luke emphasizes that the eucharistic fellowship is practiced only within the community of believers who follow Jesus.²² In this respect, the eucharist, reported by Luke, is also not simply a ritual, but rather it reaches its real meaning only when Christians follow Jesus' life of service.

¹⁸ Leon-Dufour, 236.

¹⁹ Leon-Dufour, 234.

²⁰ By not including the burial story, Luke shows that he is concerned about only what relationship his community has with the risen Lord. In other words, Luke's concern is that his community is not related to the dead Jesus, but rather to the community which proclaims the risen Lord.

²¹ Leon-Dufour, 244.

²² Leon-Dufour, 246.

Luke's community opens toward the Kingdom of God proclaimed by Jesus in terms that it follows Jesus. The community will participate in the heavenly banquet with Jesus who is the master of the community. This is shown in Jesus' saying, "From now on I shall not drink of the fruit of the vine until the Kingdom of God comes" (Luke 22:19). Hence, Jesus points not only to Good Friday, but also the fulfillment of the future anticipated by his resurrection. However, the fulfillment of the future already begins here and now. The eschatological banquet also begins now through the believers' mutual service.²³ This can be understood in that Luke uses the current tense about Jesus' death whereas Mark uses the future tense in the eucharistic text.²⁴ In other words, Luke accentuates that the community sees the risen Lord not in the future, but rather the community meets him here and now. With the risen Lord's help, who is now on the side of the community, the community can struggle with the demonic power in the world. However, the community members encounter him not in the flesh but in the Spirit, so it is through the eucharist that the community members meet the risen Lord. Through celebrating the eucharist, they experience that the Lord is with them in the middle of the fight against the demonic power, and in turn they gain the power from him to struggle with the demonic power in the contemporary social system. Hence, the eucharist is the

²³ Leon-Dufour, 240.

²⁴ Leon-Dufour, 234.

mode which shows that Jesus is still with the church after his ascension. That is why the early church celebrated the eucharist with rejoicing.²⁵

In relation to the eucharistic meal, Luke mentions two disciples going to Emmaus (Luke 24:13-35). Scholars are certain that this is from Luke's special source because the other Gospels do not report this story. Why did Luke add the Emmaus story? According to Moloney, in Luke, the center of God's salvation history is Jerusalem.²⁶ Jesus celebrated the eucharist with his disciples in Jerusalem. The paschal event took place in Jerusalem, and the Holy Spirit also came in Jerusalem. That is why Jesus went on ahead, going up to Jerusalem (Luke 19:28). The fact that the disciples went to Emmaus on the day of the paschal event signifies that they were walking away from God's salvation plan: from Nazareth through Jerusalem to the end of the world.²⁷ From Luke, they already knew not only about Jesus' death but also his resurrection (Luke 24:14). In spite of that, they went to Emmaus away from Jerusalem. What made them walk away from Jerusalem? They did not see the risen Lord. When did they encounter the risen Jesus? On the way to Emmaus, yet they could not recognize Jesus although he went with them. Only when Jesus broke the bread before them, that is, celebrated the eucharist with them, did the

²⁵ Gerhard Delling, Worship in the New Testament, trans. Percy Scott (Philadelphia: Westminster Press, 1962), 136-37.

²⁶ Moloney, 69.

²⁷ Moloney, 69.

two disciples recognize Jesus. Here, we can know how much Jesus loved his disciples because he shared the bread of the communion with his disciples who gave up God's salvation plan.²⁸ The two disciples who, through the table fellowship with the risen Lord, recognized him, stopped their own journey and came back to Jerusalem, to God's journey. When they came back to Jerusalem, Jesus' community of disciples was restored and began to work out God's salvation plan in the world. Hence, the eucharist is the key for the communion between Jesus and his disciples, and among disciples in performing God's salvation plan.²⁹

The Eucharist in the Johannine Gospel

The Johannine Gospel was written to make people believe that Jesus was Christ, the Son of God (John 20:31).³⁰ Hence, John tries to relate the life of Jesus to the present Christ, the risen Christ, who is identified with the salvation history.³¹ The life of Jesus is most clearly

²⁸ Moloney, 71-72.

²⁹ Leon-Dufour, 245-46.

³⁰ Oscar Cullmann, Early Christian Worship (London: SCM Press, 1953), 38-59. In these pages, Cullmann discusses the relationship between "seeing" and "believing" in the Johannine Gospel. According to him, John intends to tell that seeing the miracle cannot result in believing. For example, in John 11, some of those who saw the miracle that Jesus made Lazarus alive again informed the Pharisees. This implies that they did not believe, "Jesus is Christ." Hence, only when seeing is followed by "an inner attitude of mind which the nobleman adopts toward the 'word' of Jesus, can seeing be transformed to faith." This inner attitude is formed only by the work of the Holy Spirit, and then we can deeply understand the connection between the historical Jesus and salvation history. John edited his Gospel in terms of this viewpoint.

³¹ Cullmann, 57.

represented as Christ in the sacraments, especially the eucharist and baptism. Hence, we can see a lot of sacramental texts in the Gospel. Of them, the most important eucharistic texts are the Cana miracle (2:1-11) and feeding miracle (6:1-13; 26-65): one is wine, and the other bread.³²

At Cana, when Jesus' mother asked him to transform water into wine, Jesus answered, "My hour has not come yet." According to Cullmann, this sentence makes this story eucharistic because "My hour," which is repeated in 7:6, 30 and 8:20, indicates the time for Jesus' death which is symbolized by the eucharist.³³ According to Johannine Gospel, Jesus' death is related to his glory; this is expressed when Jesus says, "The hour has come for the Son of Man to be glorified." Whereas Jesus' mother asks him to show messianic glory through the miracle, Jesus' saying, "My hour has not come yet," implies that the time for his glory would be accomplished by his death. In this sense, Jesus' transforming the water into wine is a sign of his death, that is, a sign of the eucharist, which Jesus would perform with his disciples in Jerusalem, just as Jesus' going up Jerusalem in compliance with his brothers' request is a sign of his last journey to Jerusalem (John chapter 7).³⁴

³² Cullmann, 69.

³³ Cullmann, 67.

³⁴ Cullmann, 67-68. Cullmann argues that when Jesus went up to Jerusalem at his brothers' request, this symbolizes that Jesus was prepared for his last journey to Jerusalem.

Furthermore, since water was used for the act of purification in Jewish worship, the transformation of water indicates that Jewish worship would be changed into Christian worship. Hence, the transformation signifies that people's sins are purified not by Jewish Law but only by Jesus' blood, which is symbolized by wine at the eucharist, just as temple worship should be replaced by the person of Jesus.³⁵ In addition, the wine miracle points out the eschatological messianic meal in that the people at the Cana marriage feast were pleased by the wine.³⁶

In chapter 6, the bread of life symbolizes the body of Christ offered for the salvation of the world. Hence, in 6:33, "God's bread" is not only "spiritual revelation" but also "the person of Jesus" who is revelation itself and given to the community at the eucharist.³⁷ In this sense, the celebration of the eucharist is the way of possessing the bread of life, that is, Jesus' body. This can be explained as follows. Jesus gave his body for the new life of all human beings. In other words, on the cross, Jesus fulfilled God's promise to save the world. Hence, when we receive Jesus' death as the salvific event for us, we can experience salvation from the demonic power of sin and death. However, the way of recognizing the meaning of Jesus' death is through the eucharist because Jesus most clearly expresses the meaning of his death at the eucharist.

³⁵ Cullmann, 68-72.

³⁶ Cullmann, 71.

³⁷ Cullmann, 95-96.

In this sense, those who celebrate in the eucharist can gain access to the salvation of God, and further they can experience that Jesus is still with them.³⁸

The Johannine Gospel also emphasizes the eschatological character of the eucharist. Those who participate now in the eucharist can enter the eternal Kingdom of God which will be fulfilled at the end of history. According to Gerhard Delling, the Johannine Gospel explains this eschatological character of the eucharist through the manna event: John 6:22-51.³⁹ In these verses, the manna event is not only a past but also a future event because Jesus identifies himself with manna. As manna is given by God, so Jesus is also from God. However, manna is not the eternal food because even those who ate it died, but those who eat this bread will live eternally because Jesus is the eternal bread of life. In this sense, Jesus fulfills the manna event; thus when we participate in Jesus' life through the eucharist, we can be saved by God now and forever as Jesus says, "I will raise him up at the last day" (6:40). However, according to John Reumann, our eating the living bread does not simply mean something spiritual. Instead, John warns against "extreme sacramentalism" (Docetism).⁴⁰ In this respect, John uses the phrases "the flesh profits

³⁸ Delling, 144.

³⁹ Delling, 144.

⁴⁰ John Reumann, The Supper of the Lord: The New Testament, Ecumenical Dialogues, and Faith and Order on Eucharist (Philadelphia: Fortress Press, 1985), 20.

nothing" (John 6:63) so that Jesus' flesh may not be used in the magical sense.⁴¹

The Eucharist in the Pauline Letters

Paul mentions the eucharist twice in 1 Corinthians: 10:14-22 and 11:17-34.

In 10:14-22, Paul has the idea that when one shares cultic food, one is also united with the power to which the sacrificial offerings refer. Paul's idea comes from early Israel's tradition.⁴² According to Paul's view, idols are nothing, but there are the demons behind the idols and behind the food offered to them. Hence, those who eat the sacrificial food offered to idols even unconsciously, are united with the demonic power.⁴³ In this sense, Paul warns not to be partners with demons (14:20). Likewise, the act that we break bread and share the cup at the eucharist unites us with Christ behind the bread and cup. Hence, Leon-Dufour argues that blessing the bread and cup does not result in the transformation of the elements, but rather it brings about the communion between our person and the person of Christ. In this case, the communion is not a magical act which removes self-consciousness, but rather it continues to renew us through Christ who is the foundation of our life.⁴⁴

⁴¹ Reumann, 20. Xavier Leon-Dufour agrees with this point. According to Leon-Dufour, John did not write the words of institution over the eucharist to avoid "the danger of magical thinking that may well threaten sacramental practice in Hellenistic environment." See Leon-Dufour, 251.

⁴² Leon-Dufour, 208.

⁴³ Leon-Dufour, 208.

⁴⁴ Leon-Dufour, 210.

Hence, the true fellowship of the church members in Christ is established through sharing the eucharist. In 14:17, for example, the one bread symbolizes the oneness or fellowship of the whole Christian community.

By celebrating the eucharist, we are united to the person of the risen Lord, and we become one in him. Although the bread is broken into many pieces, it is basically one. Likewise, even though the church, the body of Christ, is constituted of many church members, the body is still one. The church members work variously in the community, but they are one in participating in the eucharist.⁴⁵ Hence, Paul emphasizes that the eucharist represents the fellowship of Christians in Christ. This means that the eucharist is a "corporate act," not an individual act.⁴⁶ This fellowship is fulfilled through the death and resurrection of Jesus and the church's whole participation in his body which is symbolized by the eucharist. Hence, this fellowship is formed not only in the end but also in present life.

In 11:27-34, Paul talks about Christians' attitudes to attend the eucharist. In the Corinthian church, there were two groups: the strong and the weak in terms of their faith, spiritual gifts, social status, and property.⁴⁷ The strong felt superior to the weak; and this resulted in breaking the

⁴⁵ Delling, 142-43.

⁴⁶ Laurence Hull Stookey, Eucharist: Christ's Feast with the Church (Nashville: Abingdon Press, 1993), 30.

⁴⁷ Moloney, 103-04.

unity of the church. It was in this context that Paul presented the eucharistic table as a model of unity for the church.⁴⁸ It was to those who broke the unity that Paul announced Jesus' saying, "Do this in remembrance of me" (11:24).⁴⁹ Here, "remembrance of Jesus" includes the whole activity of the earthly Jesus. Jesus was always on the side of the poor, the weak and sinners. Hence, those who attend the eucharistic table should commemorate Jesus' life for others. No matter what social status they have, the members of the church should always remember that Jesus called them for the unity of the community. According to the text, the manner of the eucharist worthy of unity is for the strong to wait for the weak when they attend the eucharistic meal. This is a way of showing their respect for the weak and of celebrating the eucharist in love.⁵⁰ If the participants do not distinguish their own meal and the Lord's meal, they will be punished by God.⁵¹ Hence, when coming to the eucharistic table, the participants should examine their attitude about unity. In this sense, Paul says that the body is given "for you," not "for many"⁵² to emphasize the personal relationship between Jesus and the community members, and the love among the members. Thus the eucharist

⁴⁸ Moloney, 105.

⁴⁹ Moloney, 105.

⁵⁰ Moloney, 112-14.

⁵¹ Leon-Dufour, 219.

⁵² As mentioned above, the word "you" also indicates plural "you."

is not simply a ritual but also an act of following Jesus' life in remembrance of him.⁵³

Furthermore, the church has the task to proclaim the Lord's death until he comes (11:26). In the Gospels, the death of Jesus is mentioned in a predictable way, but it becomes the past event in "the celebrating community."⁵⁴ According to Leon-Dufour, Paul's starting point is the cross of Jesus on which he gave his whole being to human beings for their salvation, but Paul also thinks of the cross as God's victory over death itself.⁵⁵ Hence, in repeating the celebration of the eucharist, the community should commemorate the death of Jesus, which leads human beings to salvation, and with which the new covenant began. Thus Paul uses the word "proclaim," not "announce," to describe how the community does not merely recall the past event (Jesus' death), but rather it should announce that the event continues to have salvific value. In other words, the community, through celebrating the eucharist, should proclaim to the world that the risen Lord continues to be with humans, and that he "liberates, reconciles, and redeems" their lives until he comes.⁵⁶

According to Leon-Dufour, the phrase, "until he comes," has an eschatological horizon, and it regulates "the time of the eucharist or of the church."⁵⁷ God's salvation plan has

⁵³ Moloney, 114.

⁵⁴ Leon-Dufour, 224.

⁵⁵ Leon-Dufour, 221.

⁵⁶ Leon-Dufour, 225.

⁵⁷ Leon-Dufour, 226

already begun with Jesus' eucharist which clearly expresses the meaning of his death, but it has not yet been fulfilled. The period between "already" and "not yet" belongs to the celebrating community. Thus the community should proclaim the death of Jesus through celebrating the eucharist until God's salvation plan is fulfilled. However, Jesus' death also represents God's victory over death itself because Jesus was raised up from the dead. Hence, proclaiming the death of Jesus means to proclaim that Jesus is still with his community. This idea is most clearly described by the eucharist, and thus through celebrating the eucharist, the church should proclaim that Jesus the risen Lord is still present in the church even in his absence.⁵⁸ In this sense, the eucharist helps Christians commemorate Jesus' earthly life and foretaste eschatological fulfillment here and now. In the eucharist, they can meet the Lord who lived in the past and who will come again in the future. The eucharist also helps Christians reflect upon their daily lives in the light of Jesus' earthly life and examine their attitude to see the Lord who will come again. In this sense, the eucharist is not merely a ritual but rather a standard for Christians' lives.

In the eucharistic texts of the New Testament, we are able to know that the eucharist represents Jesus'

⁵⁸ Leon-Dufour, 226-27. According to Leon-Dufour, after the risen Christ's ascension, he is no longer in the world. Hence, the period, from his ascension to his second coming, is the time for the church or the eucharist to proclaim him.

sacrificial and sharing life with human beings. Jesus' death and resurrection are the culmination of his sacrificial and shared life with human beings. The eucharist, a sharing in Jesus' life, is not only a ritual but also the concrete way of following Jesus. Hence, the celebration of the eucharist means that we are also on the side of the marginalized and try to share our life with others, especially the poor, the sick, and the oppressed. As the eucharistic texts of the New Testament show, the eucharist is a tool to illuminate how Christians should follow Jesus' offered life.

CHAPTER 3

A Basic Theology of the Eucharist

In this section, I would like to illuminate the meaning of the eucharist on which a eucharistic theology can be established.

The Sacramental Summation of Jesus' Life as the Primordial Sacrament

Jesus himself is the sacrament which shows God's grace for human beings. Hence, if the eucharist represents most clearly Jesus' sacramentality, the eucharist can be understood as the sacramental summation of Jesus' whole life.

A sacrament is a symbol which stands for a reality. The sacrament as a symbol does not only represent the reality, but it also makes the reality present. Thus the sacrament is not a mere symbol, but rather an effective symbol which brings the reality to us.¹ Hence, through the Christian sacraments, we cannot only know God's reality, but we can also participate in his reality. In this sense, Jesus Christ is the sacrament which shows God's grace and makes God's grace effective to us. However, the sacrament basically points beyond itself to the superior reality, so the sacrament is not equal to the reality.

In this sense, Kenan B. Osborne says that Jesus' humanity is the sacrament of God's grace for human beings.²

¹ Marie-Joseph Nicolas, What is the Eucharist?, trans. R. F. Trevett (New York: Hawthorn Books, 1960), 42.

² Kenan B. Osborne, Sacramental Theology: A General Introduction (New York: Paulist Press, 1988), 69-75.

If Jesus' divinity is the sacrament, God's trinity would be violated because in this case, God the Father would be superior to God the Son.³ Accordingly, the historical Jesus is the sacrament showing God's reality.⁴ Karl Rahner also points out this sacramentality. He says that God's grace "no longer comes steeply down from on high, and in a manner that is without history," but rather "it is permanently in the world in tangible historical form, established in the flesh of Christ as a part of humanity and of its very history."⁵ Rahner reinforces Jesus' humanity as the visible sacrament of God's grace when he says, "Christ is the historically real and actual presence of the eschatologically victorious mercy of God."⁶ In this respect, Jesus' humanity is the sacrament, sign, or symbol which shows and brings God's grace to human beings.

God reveals God's salvific plan including forgiveness and love for human beings through Jesus' life, from his birth to death and resurrection. When Jesus was born, an angel said to Mary, "You will bear a son, and you shall call his name Jesus, for he will save his people from their sins" (Matt. 2:21). This clearly indicates that Jesus was born to save human beings, that is, to be the sacrament through

³ As generally known, the doctrine of the trinity presupposes the equality of three persons: God the Father, God the Son, and the Holy Spirit. Hence, God the Son does not indicate Jesus' humanity but his divinity whose nature is equal to the others in the trinity.

⁴ Osborne, 69-70.

⁵ Karl Rahner, The Church and the Sacraments, trans. W. J. O'Hara (New York: Herder and Herder, 1963), 15.

⁶ Rahner, 14.

which God's salvific nature is revealed. Jesus' words and acts also show that he is the sacrament for God's forgiveness and salvation for human beings. According to Osborne, when Jesus said, "The Spirit of the Lord is upon me" (Luke 4:16), he fulfilled the Israelites' belief that God's Spirit would come down "in the last days," that is, "at the time of the final messianic kingdom."⁷ Jesus preached the kingdom that is to be fulfilled through the victory over the demonic powers. This victory is brought to the poor, the sinners, the outcasts, and tax collectors. Hence, through proclaiming the Kingdom of God, Jesus shows God's will to save all human beings.

However, Jesus not only preached the Kingdom of God, but he himself was also alienated and violently killed for the Kingdom of God. Through his alienated life and death, Jesus represents the fact that God forgives and saves all human beings; and through his resurrection, he communicated the mystery of God's salvation to them in that his post-resurrection appearance itself shows what the salvation is.⁸ In other words, Jesus' life and death shows the way of salvation, and his resurrection illuminates the reality of salvation. In this sense, through his life, death, and

⁷ Osborne, 73. Here, Osborne says, "Pious Jews at the time of Jesus believed that the Spirit of God which had not come down since the death of Haggai, Malachai and Zechariah would return at the time of the final messianic kingdom. Jesus preached that the Spirit of God had returned in himself; therefore, the kingdom he announced was indeed the final kingdom of the messianic age."

⁸ Osborne, 73-75.

resurrection, Jesus is the sacrament which shows and brings God's gracious salvation to all human beings.

According to Osborne, Jesus is not a sacrament among sacraments, but only the "primordial sacrament" because other sacraments such as the eucharist and baptism can be meaningful only when they depend on his sacramentality. Hence, Jesus' sacramentality should not be understood analogously, but rather it should be recognized only as the primordial sacrament which makes other sacraments available to us.⁹ Schillebeeckx also argues that Jesus' humanity is the primordial sacrament which is the only way of salvation because he is the perfect visible reality of God's personality.¹⁰ Hence, only depending on Jesus' sacramentality, can other sacraments have their meaning because they become sacraments only as long as they show God's grace which is revealed through Jesus as the primordial sacrament. Conversely, Jesus Christ as primordial sacrament reveals God's grace in other sacraments through the Holy Spirit. In this sense, other sacraments are not mere symbols, but the effective symbols which bring God's grace to humans through the work of the Holy Spirit.¹¹ Through the Holy Spirit, humans can experience God's grace when they participate in the sacraments. In the sacraments, the Holy Spirit makes God's grace available to the

⁹ Osborne, 76-78.

¹⁰ Edward Schillebeeckx, Christ: The Sacrament of the Encounter with God (New York: Sheed and Ward, 1963), 14.

¹¹ Nicolas, 38-39.

participants through making Jesus Christ really present in the mediations of the sacraments, such as water, bread, and wine.

However, Jesus' sacramentality is most clearly represented in the eucharist because Jesus communicates "his presence"¹² par excellence at the eucharist when he says, "This is my body," "This is my blood." Nicolas argues that at the eucharist, Jesus did not say, "My body is there," but rather "This is my body." These words demonstrate that Jesus clearly shows his presence at the eucharist more than at other sacraments because these words mean Jesus' total life¹³ to point out his purpose to come to the world. Jesus clearly expressed his purpose to be incarnated when he says, "The Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Matt. 20:28). Jesus' words, "to give his life as a ransom for many," stand for giving his whole being for all human beings as sacrifice.

¹² Jesus' presence at the eucharist can be explained as transubstantiation, consubstantiation, or symbolism. However, Jesus' presence is to be understood spiritually or by faith. In other words, Jesus' presence at the eucharist is to be explained in such a manner that the celebrants experience his presence through the power of the Holy Spirit. See John W. Nevin, The Mystical Presence: and Other Writings of the Eucharist (Philadelphia: United Church Press, 1966), 274-76.

¹³ Nicolas, 46. Thomas Aquinas also argues that the eucharist is superior to other sacraments. He says, "The eucharist is holiness itself because it is Christ." However, "other sacraments are not, in themselves, subjects of holiness as is the eucharist." Hence, "the eucharist is the source of the whole Christian life." Quoted in James T. O'Connor, The Hidden Manna: A Theology of the Eucharist (San Francisco: Ignatius Press, 1988), 314-15.

Jesus' sacrificial life begins with his birth. According to James Quinn, "The incarnation of the Son of Man was God's gesture of love for us."¹⁴ In other words, when the Bible says that Jesus was "in the form of God," but "emptied himself" and came to the world "in the form of servant" (Phil. 2:5-7), this shows that Jesus was incarnated as the sacrificial offering for human beings. Jesus' prayer also represents his sacrifice: "Father, if thou art willing, remove this cup from me; nevertheless, not my will, but thine, be done" (Luke 22:42). In this prayer, Jesus decided to drink the cup of passion in absolute obedience to God; and this symbolizes Jesus' sacrifice for human beings. Jesus' sacrifice is also shown in his words: "Truly, truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). Jesus' acts of washing his disciples' feet and partaking of meals with sinners and tax collectors clearly show his sacrifice.

Jesus' life as sacrifice reaches its climax at his passion and death. Jesus endured the passion for the salvation of human beings. Even though he could appeal to God for "more than twelve legions of angels," Jesus was arrested to fulfill "the scriptures of the prophets" (Matt. 26:53-56). Jesus' endurance of passion continued even when he stood before Pilate the governor. Although he was not

¹⁴ James Quinn, The Theology of the Eucharist (Notre Dame: Fides Publishing, 1973), 50.

guilty, Jesus did not defend himself against the accusation. Jesus was silent when people cried out "Away with him, away with him, crucify him" (John 19:15). This shows his commitment as a sacrificial offering for humanity. When Jesus was hanged on the cross, he endured people's mocking and even prayed for those who pierced him. Through his death, Jesus gave his whole being to humankind and accomplished God's forgiveness and salvation for human beings. Jesus was raised from the dead, and he is still praying for us. In other words, "Jesus always lives to plead with God on our behalf."¹⁵ Hence, Jesus' sacrifice continues even after his resurrection and ascension. His sacrifice will be completed when the Kingdom of God is fulfilled, that is, when all human beings rest in God. As mentioned above, Jesus' sacrificial life, that is, his purpose to come to the world, is clearly expressed through the eucharist because Jesus said that he gave his whole being for many at the eucharist (Mark 14:24). In this respect, the eucharist is the sacramental summation of Jesus' whole life.

The Integration of the Spiritual World and the Material World

The eucharist represents the biblical sense of spirituality which integrates the spiritual and the material world.¹⁶ God made the world good and beautiful. The passage of Genesis chapter 1, "God saw that it was good"

¹⁵ Nicolas, 64.

¹⁶ Stookey, 16.

represents this. God wants to communicate with human beings through the created world.¹⁷ Hence, the physical world is the place where God and humankind meet and share with each other. God wants humans to recognize the providence of God revealed through the created world and to praise God in this world. Hence, human beings should give thanks to God because God created the good world for them. In this case, the physical world is both the gift of God to humans in the material sense and the mediation between God and humans in the spiritual sense.

The spiritual and material senses are integrated in the story of creation. Creation theology states that humans are made as spiritual and physical beings by God. If human beings were merely spiritual beings as angels, they would not need the material world; and if they did not have the spiritual element, they could not worship God and would not be more than animals. Human beings are spiritual beings who can communicate with God, and they are material beings who should take care of the physical world created by God. If we emphasize only one of them, we are inconsistent with God's creation order.

The eucharist mediates between God's grace and humankind through the bread and the wine. The bread and the wine essentially belong to the physical world created by God. They are the gifts of God for humans. However, the

¹⁷ In Theodore Runyon's language, the created world is the "original sacrament" of God. Theodore Runyon, "The World as the Original Sacrament," Worship 54 (1980): 500.

bread and the wine are also the products of human work. When humans make bread and wine, their working condition cannot be separated from the economic, political, and social situation. Their works are directly influenced by this situation. Hence, the bread and the wine show that God's grace is actualized through human activities.

In this sense, the bread and the wine represent that human economic, political and social activities are inevitably related to their spiritual activities such as worship. When human beings eat the bread and drink the wine, this manifests that they can experience God's grace in the physical world, not merely in the heavenly world. Hence, this eucharistic perspective encourages Christians not to neglect the physical world, but recognize that God loves this world (John 3:16). In this sense, the eucharist integrates the spiritual and the material worlds, and it restores God's creation order.

The Trinitarian Aspect of the Eucharist

The eucharist is to be understood in the trinitarian perspective as well.¹⁸ When we participate in Jesus' death on the cross through celebrating the eucharist, we also participate in the suffering of the triune God for creatures. Moltmann explains this as follows. On the

¹⁸ The doctrine of the trinity was formulated to protect Jesus' two natures, humanity and divinity, against Arianism and Sabellianism which refuted Jesus' humanity or his divinity respectively. Hence, from the trinitarian perspective, Jesus' death on the cross is not simply an ordinary human's death, but rather God the Son's death, a death to save all human beings.

cross, Jesus called God "God" rather than "abba" for the first time in his life. Jesus was abandoned by God the Father in whom he had believed. When Jesus was abandoned by God the Father, he could no longer be the Son of the Father because the sonship is maintained only in relation with the Father. This is the mystery of the suffering of Jesus on the cross.

However, on the cross, God the Father also suffered in that God lost his fatherhood through abandoning the Son. The Father who abandoned the Son could no longer maintain his fatherhood. On the cross, the Father lost his fatherhood, and the Son also lost his sonship. In this sense, the trinity was broken on the cross; and the brokenness of the trinity is the most miserable event in history. God the Father abandoned his Son to be the Father of all who are forsaken, and the Son died to be their savior. However, the cross represented not only the brokenness of the trinity, but also the agreement of the trinity in the sense that the Son agreed with God's will that he should be abandoned to save the world. This brokenness and agreement of God the Father and the Son took place in the power of the Holy Spirit.

In fact, Jesus lived the life led by the Holy Spirit. He was born by the Holy Spirit. When he was tempted by the devil, he was led by the Holy Spirit. He was baptized, and he preached in the Holy Spirit. Jesus healed the sick and raised the dead in the power of the Holy Spirit. Jesus'

relationship with God the Father was maintained by the Holy Spirit. His suffering was performed in the Holy Spirit, and even when he was dying on the cross, he was in the Holy Spirit. Hence, Jesus' abandonment and agreement were accomplished in the Holy Spirit. On the cross, the Holy Spirit brought out the agreement in brokenness between God the Father and the Son. In this sense, the Holy Spirit makes the cross the triune God's event to save human beings. Through the work of the Holy Spirit, the cross is not merely a human's suffering, but rather the triune God's suffering to save all human beings.¹⁹ Through the Holy Spirit, when we recognize and receive Jesus' suffering as the triune God's salvific work, we can gain access to the life of the triune God, and we can participate in the triune God's salvation.²⁰

Those who experience the triune God's salvation are called to follow Jesus' sacrificial life because it sums up the triune God's salvific work to save human beings. As mentioned above, Jesus' life was accomplished in relation with God the Father through the Holy Spirit. Hence, Jesus' sacrificial life and death--which are represented by his saying that he came to serve--can be understood as the triune God's salvific work for humans. The triune God's salvific work is not limited to the salvation of the human soul, but includes all of human life such as human rights,

¹⁹ Jurgen Moltmann, The Trinity and the Kingdom, trans. Margaret Kohl (New York: Harper & Row, 1981), 75-83.

²⁰ Moltmann, The Trinity and the Kingdom, 83.

liberation, freedom, and justice. This concept of salvation is described in Luke 4:18-19.

This triune God's salvific work is summed up by the eucharist because Jesus most clearly expresses the meaning of his suffering and death at the eucharist. When we participate in the eucharist with faith, through the Holy Spirit, we can recognize what the triune God's salvific work is, and further experience the triune God's salvation. If we experience the triune God's salvation at the eucharist, we should also follow the triune God's salvific work which is revealed through Jesus' life. Following the triune God's salvific work means to become Jesus' disciples because only he shows what the triune God's salvific work is like. In this sense, those who experience the triune God's salvation through celebrating the eucharist should endeavor in following Jesus to be on the side of others, especially, the oppressed.

The Participation in the Body of Jesus Christ

The eucharist shows our participation in the body of Christ. This is declared when Jesus says, "Take, eat; this is my body... Drink of it, this is my blood, which is poured out for many for the forgiveness of sins" (Matt. 26:26-28). These verses show that the eucharist symbolizes Jesus' sacrificial death. As mentioned above, the eucharist reminds us that Jesus' death is not an ordinary person's death, but the triune God's salvific event that God gave God's son to human beings (Rom. 8:32). At the eucharist,

when we eat the bread and drink the wine which symbolize his body and blood, we can also participate in his salvific death for us. This can be explained as follows.

First, when we sacramentarily participate in Jesus' death through the eucharist, we are saved by God because God's Son gave his whole being to humanity on the cross. In other words, as Moltmann argues, the cross on which Jesus the Son was abandoned by God the Father was the most tragic event in the world.²¹ Hence, Jesus' death can include any tragic events which take place in history; hence, all human beings, including sinners, and even the Roman soldiers who killed Jesus can be saved by the cross. Any discrimination between humans disappears in Jesus Christ, and all human beings can be unified with him. In this sense, Jesus' death fulfilled his salvific meals with the poor, tax collectors, sinners, and the sick during his earthly life. However, these meals culminate in the eucharist. Hence, his death fulfilled the eucharist in which he showed his unchangeable love for his disciples who betrayed and denied him. Jesus' salvific death which is summed up by the eucharist is open to all human beings.

In this respect, when we participate in the eucharist, we can experience God's salvation that our old self dies and our new life is formed. According to the Christian

²¹ Jurgen Moltmann, The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology, trans. R. A. Wilson and John Bowden (New York: Harper and Row, 1974), 244-45.

tradition, the old self means the corrupted human being. When Adam defiled the order of God, death entered into the world. The relation between God and humanity was broken; as a result, the relation between human beings was also broken. Since the genuine relationship between humans²² was gone, they began competing between them. The story of Cain and Abel demonstrates human competition. Although God made men and women to help each other, men have dominated women through physical, political and economic power.

The broken relationship between God and human beings also broke the relationship between humans and nature. God ordered humans to take care of nature, but they have destroyed nature in the name of technological development. This represents humanity's selfishness, and as a result, nature brought forth thorns and thistles to humans (Gen. 3:18). Hence, human beings have suffered from pollution, abnormal temperatures, floods, and so on. This all has been the results of humanity's sins against God. However, the old human self which broke the order of God-human-nature died on the cross with Jesus, and we can have new life with his resurrection (Rom. 6:4). The death of our old self and the rebirth of our new life are summed up at the eucharist

²² Genuine relationship between humans depends on "Jesus' prayer for his disciples" in John 17:11: "Holy Father, keep them in thy name that they may be one, even as we are one." Here, "we are one" indicates the relationship of love between God the Father and God the Son. Hence, genuine relationship between humans means for them to be one in love just as God the Father and God the Son are one in their love.

because Jesus most clearly expresses what the meaning of his death is at the eucharist. We can experience the death of our old-self and the rebirth of our new life through celebrating the eucharist. In this sense, when we participate in Jesus' cross through the eucharist, we can restore our genuine humanity.

Second, our participation in Jesus' cross through the eucharist allows us to follow his journey of the cross. Jesus told us that his disciples were not of the world as he was not of the world (John 17:16). Jesus' saying shows that the disciples should not live according to the world's value system, but rather they should live according to Jesus' value system. Jesus' value system is described well in Luke 18:14, "For every one who exalts himself will be humbled, but he who humbles himself will be exalted." This verse is composed of the active and passive voice. This implies that when we try to humble ourselves, we will be exalted by God. Jesus lived his whole life in this consciousness. We can also know Jesus' humble attitude when Paul writes, "Who, though he was in the form of God, did not count equality with God, but emptied himself, taking the form of a servant,... and he humbled himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted him" (Phil. 2:6-9). According to these verses, when Jesus humbled himself, he was exalted by God. Jesus' humble attitude is also represented in his expression that he is gentle and lowly in heart (Matt. 11:29). With this heart,

he had fellowship with the alienated people from society such as sinners and tax collectors. Within this context, Jesus also invited the poor, the maimed, the blind, and the lame to his meal tables (Luke 14:21). Even as he had nowhere to lay his head (Matt. 8:20), the Bible never reports that he tried to buy his home or to make money. Jesus worked only for others, that is, for their salvation. Jesus' attitude is most clearly demonstrated at the eucharistic table with his disciples who betrayed and denied him. Jesus finally fulfilled his humble heart on the cross where he gave his whole being, that is, his blood and body, to all human beings.

The eucharist most clearly expresses that Jesus' disciples should follow him when he says, "Do this in remembrance of me" (Luke 22:19).²³ Here, "in remembrance of me" indicates that disciples should try to imitate Jesus' whole life -- "a total giving to others."²⁴ Jesus states

²³ "Remembrance" plays a role in putting the past in the present. For example, when Israelites remembered their liberation from Egypt, they did not simply look back on the past, but rather they called forth the past; and they considered the past to be their starting point of the present. As a result, they could believe that their God who liberated them from Egypt in the past would still help them. In this sense, "remembrance of Jesus" at the eucharist makes us not merely look back on him, but rather it makes Jesus' deeds and words relevant to our salvation here and now. Hence, we can try to follow Jesus in remembrance of him. See Bastiaan van Iersel, "Some Biblical Roots of the Christian Sacrament" trans. Theodore L. Westow in The Sacraments in General: A New Perspective, eds. Edward Schillebeeckx and Boniface Willems (New York: Paulist Press, 1968), 8-14.

²⁴ Gustavo Gutierrez, A Theology of Liberation: History, Politics, and Salvation, trans. and eds. Sister

what the total giving to others is when he told his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark. 8:34). The self-denial is to be understood as entrusting one's life only to God. The followers of Jesus should not be anxious "What shall we eat, what shall we drink, or what shall we wear," but rather they should seek "God's kingdom and his righteousness" (Matt. 6:24-33). This indicates that Christians should live according to the standard that Jesus represented through his own life. Christians are not to be content with their salvation only, but they must also try to lead others to God's salvation through their self-denying life. Just as Jesus was a friend of outcasts, Christians should also be on the side of them. Saying, "I came not to be served but to serve," (Matt. 20:28) Jesus practiced his words by washing his disciples' feet and told his disciples that they should wash one another's feet (John 13:4-14). Hence, Christians should also serve one another, and they should serve the world.²⁵

Acts reports how the followers of Jesus such as Paul, Peter, and Stephen endeavored to follow Jesus. They lived in a consciousness of being sent by Jesus (Matt. 28:18-20) and tried to imitate Jesus' life even to martyrdom. Like

Caridad Inda and John Eagleson (Maryknoll: Orbis Books, 1973), 148.

²⁵ Christians should serve the world in a way of proclaiming Jesus' Gospel which is demonstrated in Luke 4:18-19. Hence, they proclaim the Gospel in their daily lives.

them, all Christians should also endeavor to follow Jesus to martyrdom. As mentioned above, the eucharist represents most clearly how Christians should live because the eucharist encourages Christians to remember Jesus' life. Hence, the eucharist urges Christians to serve one another, and take care of the oppressed in the imitation of Jesus.

The Participation in the Resurrection of Jesus Christ

Through his resurrection, Jesus Christ represented God's victory over the demonic power. He also showed to those who try to follow his sacrificial life, which is culminated at the eucharist, that their life does not end in death, but that they will also be raised as Jesus was raised. Hence, we can say that Christians' hope begins with Jesus' resurrection. That is why Paul reinforces Jesus' resurrection by saying, "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (1 Cor 15:14). Paul's expression clearly shows that Christian faith depends on Jesus' resurrection. If Jesus were not raised, Christianity could not be established, and our faithful service would also be in vain.

Hence, Paul's expression can also be applied to the eucharist. If Jesus, who instituted the eucharist, had not been raised, the eucharist would become simply a memorial service for the dead.²⁶ In other words, if Jesus were not raised, the symbolic reality of the eucharist that the risen

²⁶ Kwang Shick Kim, Jojik Sinhak [Systematic theology] (Seoul: Daehan Gidokgyo Suhoe, 1994), 425.

Lord invites us to the eucharistic table, communicates his presence to us, and nourishes us in the table, would be in vain.²⁷ Hence, only the risen Lord makes the eucharist meaningful; and only when we can meet the risen Lord at the eucharist, can it become meaningful for us. In this sense, the risen Lord is also the Lord of the eucharist. Hence, it can be understood that the risen Lord calls us and also nourishes us at the eucharistic table and that the eucharist leads us to the risen Lord. This is to be understood in the fact that the risen Lord appeared to his disciples and shared bread and fish with them (John 21:1-14). The very risen Lord gives us the bread and the wine of life at his eucharistic table. Hence, when we celebrate the eucharist, we can believe that we will also be raised with him because he is "the first fruits of those who have fallen asleep" (1 Cor. 15:20).

In this sense, the eucharist shows the fellowship with the risen Christ who conquered the power of death. This illustrates that the suffering of the oppressed is not eternal, just as Jesus' death was not long. The risen Lord who nourishes the life of bread and wine at the eucharistic table will give us the eternal victory over all negative factors in the world, such as racism, class conflict, sexism, and dictatorships. He gives us the new life, that is, an eschatological transformation. However, this victory

²⁷ Gustave Martelet, The Risen Christ and the Eucharistic World, trans. Rene Hague (New York: Seabury Press, 1976), 119-21.

is not only a future event but also a current event because whoever participates in the eucharist foretastes their future resurrection here and now in the power of the Holy Spirit. In other words, we can experience the presence of the risen Lord here and now by performing the eucharist in our daily lives. If we experience the fact that Jesus Christ is with us, we can gain the power to follow Jesus' whole life. Those who have this faithful power can stand on the side of the oppressed because they believe in the ultimate victory. In this respect, those who try to follow Jesus' eucharistic life in their concrete lives can share the new covenant, liberation and freedom with the risen Christ.²⁸ When we meet the risen Lord through celebrating the eucharist, this experience opens up the eschatological Kingdom of God because we have fellowship with him who is the eschatological anticipation of the kingdom.²⁹

The reign of God will be performed perfectly in the Kingdom of God. In the Kingdom, God will be with us. We are God's people and God is our God. There will no longer be tears, illness, death, or separation in the Kingdom. We will share the eternal joy with God in the new heaven and new earth (Rev. 22:1-7). Christians can foretaste this eschatological reality by celebrating the eucharist in which they meet the risen Lord. In this sense, Geoffrey

²⁸ Jurgen Moltmann, The Church in the Power of the Spirit, trans. Margaret Kohl (Minneapolis: Fortress Press, 1993), 253.

²⁹ World Council of Churches, Baptism, Eucharist and Ministry (Geneva: WCC, 1982), 14-15.

Wainwright rightly explains the relationship between the eucharist and the Kingdom of God.³⁰ First, Wainwright argues that the eucharist is the sign of the Kingdom both because the eucharist makes us foretaste it here and now and because the eucharist proclaims the kingdom in which God's justice, peace and love will be fulfilled. Second, the eucharist is the image of the Kingdom in that the eucharist makes us share the nature of the Kingdom although it is not equal to the Kingdom; the eucharist gives participants the "qualitiness" of the Kingdom. Finally, the eucharist represents the mystery of God because the eucharist shows God's salvation plan revealed by Jesus Christ.

Hence, if we foretaste the eternal Kingdom in this world, we can gain the power to struggle against the contradiction in the current society because we can believe that God is with us. This power which we have is different from the secular political or economic power because the Holy Spirit gives it to us. Those who have this power see the contemporary situation from an eschatological perspective. They realize that their struggle to accomplish God's will in history is not in vain. Hence, they can endure and overcome the current suffering which may come from participating in the salvific work of God in the hope that they will be with God in the end. At this point, this is different from the conservative Korean Protestant

³⁰ Geoffrey Wainwright, Eucharist and Eschatology (1978; reprint, New York: Oxford University Press, 1981), 151-54.

churches' attitude, which is primarily to escape from the contemporary situation. Those who have this hope can struggle for the rights of the oppressed, the poor and the forsaken as did Jesus during his earthly life. In this respect, participating in the eucharist, Christians possess the power to try to change the contemporary situation so that God's will may be accomplished.

CHAPTER 4

A Eucharistic Theology as a Response to the Spiritualism of Conservative Korean Protestant Churches

In this section, I would like to explain a eucharistic theology as a response to the spiritualism of conservative Korean Protestant churches which divide the spiritual and the physical world.

The Celebration of Thanksgiving

A eucharistic theology celebrates a thanksgiving to God. The Greek word eucharistia, the origin of the eucharist, means "thanksgiving" because it was translated from todah or berakah which means "blessing" or "thanksgiving."¹ In the earliest church, "thanksgiving was the central meaning" of the eucharist.² The concept of thanksgiving can be found in the Synoptic Gospels' eucharistic texts and 1 Cor. 12:24. The Didache also stresses that the eucharist is thanksgiving:

Now with regard to the Thanksgiving (Eucharist) thus give ye thanks. First concerning the cup.
We give thanks to Thee, our Father, for the holy vine of David Thy servant; to Thee be glory forever.
And concerning the broken bread:
We give thanks to Thee, our Father, for the life and knowledge which Thou didst make known unto us through Jesus Thy servant; to Thee be glory forever. As this broken bread was scattered on the face of the mountains

¹ Harvey H. Guthrie, 193. See also Louis Bouyer, Eucharist: Theology and Spirituality of the Eucharistic Prayer, trans. Charles Underhill Quinn (Notre Dame: University of Notre Dame Press, 1968), 29. Here the author says that at the eucharist "we give thanks in the sense that we express to God our gratitude for a particular favor that he has done for us."

² Charles R. Gresham and Tom Lawson, The Lord's Supper: Historical Writings on Its Meaning to the Body of Christ (Joplin Mo.: College Press Publishing, 1993), 117.

and gathered together become one, even so may Thy church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and power through Jesus Christ forever.³

Hence, through thanksgiving to God in a celebration of the eucharist, the earliest church found its identity as the people of God.⁴ At the celebration of the eucharist, the earliest church gave thanks to God for God's wonderful deeds for human beings.⁵

One of the wonderful deeds is God's creation of nature.⁶ God created nature, and human beings lived in it and ate the fruit from it. The bread and the wine used at the eucharist symbolize this. The bread and wine are originally from wheat and the grape vine although they are prepared by human beings. Human beings plant and take care of them, but God grows them. Their roots are dependent on the earth, which God created, as Job says, "As for the earth, out of it comes bread" (Job 28:5). Thus while humans sow and cultivate bread and wine, they grow only within the order of God's creation. God's work in creation cannot be replaced by human efforts because those efforts are also created by God.⁷ Hence, at the eucharist, the celebrants gave thanks to God who created nature and made us enjoy it.

Another wonderful deed is God's saving acts for human beings through Jesus Christ. At the eucharist, we remember

³ Quoted in Gresham and Lawson, 118.

⁴ Guthrie, 197.

⁵ James F. White, Sacraments as God's Self Giving: Sacramental Practice and Faith (Nashville: Abingdon Press, 1983), 54-55.

⁶ Guthrie, 215.

⁷ Martelet, 31.

Jesus' whole life, including his death and resurrection. As mentioned above, a remembrance does not simply recall the past, but rather it brings the past into the present. Hence, the remembrance of Jesus' whole life at the eucharist plays a role that relates him to us. In this sense, Jesus' life, death and resurrection are not merely an ordinary human experience, but rather it becomes God's salvific event for us in the power of the Holy Spirit. In other words, the salvific event which took place through Jesus Christ in the past becomes now God's wonderful deed for us through celebrating the eucharist. That is the reason why we give thanks to God at the eucharist.

Finally, this wonderful deed is related to Christians' future. If God's past acts are salvific events for us, we can also hope to participate in the final banquet with the risen Christ. This is clearly represented by Jesus' saying at his eucharistic table with the disciples: "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). Jesus' saying, "My Father's kingdom," indicates God's promised kingdom. In his kingdom, we will see God face to face. In the kingdom, we will participate in the heavenly banquet with great joy. Hence, Moltmann argues that the eucharist anticipates the fulfillment of Jesus Christ's redemption.⁸ Thus the eucharist helps us

⁸ Moltmann, The Church in the Power of the Spirit, 243.

foretaste the final banquet and leads us to thanksgiving to God.

In this concept of thanksgiving which comes from a eucharistic perspective, we give thanks to God who is the Lord of both the physical and the spiritual world. We also give thanks to God because our concrete life belongs to God. Hence, this thanksgiving encourages us to carry out our concrete life in accordance with God's will. In this sense, the thanksgiving leads us to praxis in this world. If we give thanks to God, we cannot escape from the problems which arise from the contemporary society. Christians who give thanks to God cannot but endeavor to transform this world according to God's will.

However, the conservative Korean Protestant churches have made a great mistake by using the concept of thanksgiving in following two ways. First, the churches have taught their members to give thanks to God only because their souls are saved by God. Hence, the church members give thanks to God, who will lead them to the heavenly kingdom when they die. They are simply to concentrate on a vertical relationship with God.⁹ As a result, they are inclined to escape from the problems which arise from this world.

Second, the conservative Korean Protestant churches have taught their members to give thanks to God who blesses

⁹ The term a vertical relationship with God is used in contrast to a horizontal relationship among human beings.

them materially. Here, this concept of the blessing is related only to individual blessings for material wealth. The churches believe that the Christian faith makes individuals rich. Hence, the churches often ignore a sharing of the blessing with others, and they simply focus on individual blessings. They find examples of these kinds of blessings in biblical texts such as Deuteronomy chapter 28. The churches understand this chapter as God's promise to bless individuals who follow God's law faithfully. Other examples are Abraham, Isaac, and Job, who were blessed by God. The churches also understand these examples as God's blessing for the individuals who believe in God. Here, the churches concentrate on individual blessings for material goods, and not sharing the blessing with others; as a result, many church members have been selfish.

However, the biblical concept of blessing for material goods is related to sharing with others. The Bible presents individual blessings, but it also teaches us to use the material blessings for others, such as the poor, the suffering, and the lame. This is represented when God said to Abraham that he would be "a blessing" which makes "all the nations of the earth" blessed (Gen. 12:2; 22:18). Here, God did not bless only Abraham, but God also promised to bless all nations through Abraham. Jesus also emphasizes the sharing of blessing with others through the parable of Lazarus the beggar and a rich man (Luke 16:19-31). Hence,

the biblical sense of blessing is to be understood as the blessing shared with others, such as the poor.

In this respect, when the conservative Korean Protestant churches do not teach their members to share the blessing with others, this is not in tune with the biblical sense of blessing. The churches have simply taught their members to give thanks to God who blesses them to be rich, but the churches have not taught the members to share their blessing with others. As a result, the churches have been indifferent to the contemporary situation.

In contrast, this eucharistic theology has the concept of thanksgiving which urges us to be concerned about the contemporary situation in that this theology urges us to remember Jesus' whole life of sharing with others. According to Guthrie, this sense of thanksgiving, which is given in sharing with others, explains three concepts which lead us to be concerned about this world or history. First, the eucharistic sense of thanksgiving saves human beings from the meaninglessness of history, which arises from their disillusion with history because it is too complicated and obscure. In this situation, the eucharistic thanksgiving announces to contemporary people the fact that there is God behind history, and that history is led by God. In other words, although contemporary history is disillusioning to human beings, the eucharistic thanksgiving announces that God does not give up God's will for the creation. This fact can make the contemporary people sure that history is not

chaotic, but rather progresses according to God's will. On this point, the eucharistic thanksgiving provides them with meaning over their life. Second, the eucharistic sense of thanksgiving contributes to the restoration of the worth of humanity. Contemporary people become slaves of mechanical civilization, and humanity becomes worthless. In this situation, the eucharistic thanksgiving announces to human beings that God restores their humanity through God's Son, Jesus Christ, who died and was raised to save human beings. Finally, the eucharistic sense of thanksgiving saves human beings from the fear of the future. This fear comes from the foreseeable exhaustion of natural resources or from environmental problems such as pollution, contamination, and so on. The eucharistic sense of thanksgiving can remove their fear in that it represents that God the creator still protects the universe.¹⁰ In this respect, the eucharistic thanksgiving encourages Christians positively to participate in contemporary society; and furthermore, it can correct the conservative Korean Protestant churches' mistakes in their interpretation of thanksgiving.

The Celebration of God's Creation

This eucharistic theology celebrates the creation of God in that the eucharistic view affirms the physical world which was created by God. According to the Judeo-Christian

¹⁰ Guthrie, 214-16. Guthrie argues that the church can enact this mission for the world through the eucharistically thankful life.

tradition, God created the whole world.¹¹ This indicates that God is the Lord of both the spiritual world and the physical world. God created the physical world such as the sun, the moon, animals, and all nature. God enjoys the physical world. God made human beings to administer this nature, and God's will in the creation is a harmonious relationship between God, human beings and nature. God intends that nature bear fruit and humans eat it. As mentioned above, this is symbolically represented through the bread and the wine which are used at the eucharist. Humankind is made not only as a spiritual but also a physical being. Hence, the Israelites have not ignored the human body, but rather they respect it.¹² Human beings are called by God to enjoy nature, which God gave them. They are responsible to take care of the earth. Hence, the Israelites have affirmed this earth. They have understood that the liberation from Egypt and Babylon was "God's will for the earthly sphere."¹³ Thus the Israelites understood God's liberation of Israel as the restoration of the earth. The creation theology shows that the physical world is affirmed by God, and the whole world depends on God.¹⁴

This affirmation of the physical world is also represented in the New Testament. Jesus says that his task

¹¹ Gustaf Wingren, Creation and Gospel: The New Situation in European Theology (New York: Edwin Mellen Press, 1979), 105-6.

¹² Wingren, 105.

¹³ Wingren, 105.

¹⁴ Trophime Mouiren, The Creation, trans. S. J. Tester (New York: Hawthorn Books, 1962), 19-23.

is to make the blind see, to set the captured free, to liberate the oppressed, and to proclaim the gospel to the poor (Luke 4:18). The conservative Korean Protestant churches understand this verse only spiritually: the spiritually blind, the captured by spiritual sin, the spiritually oppressed by demons, and the spiritually poor. Thus they simply emphasize a spiritual salvation. However, Jesus was concerned with the whole human being, including the spiritual and physical body. This fact is shown when he cured the blind and the lame, and he became a friend of the poor and the alienated. Paul also affirms the whole human life when he appeals to the Corinthian church for a contribution for the poor believers (1 Cor. chapter 16). Paul clearly argues that God's salvation plan includes the physical world when he says, "The creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Rom. 8:21). Hence, the Judeo-Christian tradition affirms this physical world which God created, and the eucharistic view shows this tradition in terms of the bread and the wine, which are used at the eucharist.

Gnosticism, on the contrary, ignores the human body or the physical world, affirming only the spiritual world.¹⁵ Hence, Gnosticism divides a human being into soul and body. This dualism is expressed as asceticism or epicurianism both

¹⁵ Wingren, 106.

of which ignore the physical world. This thought was "the most serious enemy of the earliest church."¹⁶

Because the conservative Korean Protestant churches ignore the physical world and simply affirm the spiritual world, they misunderstand the Christian tradition. In other words, the conservative Korean Protestant churches have received this Greek dualism, consciously or unconsciously, and they have understood the concept of biblical salvation only as the salvation of the soul. For example, as earlier mentioned, the churches try to understand John 6:63 only as the salvation of the soul. As a result, the churches are inclined to ignore political, economic or social problems. However, the verse, "It is the spirit that gives life, the flesh is of no avail," does not show that the Johannine Gospel considers only the human soul to be important. Instead, the Gospel intends to avoid docetism, and to announce that Jesus came in the flesh.¹⁷ Hence, John 6:63, which is part of eucharistic teaching, is to be understood as John's intention for Jesus' flesh not to be used in the magical sense.¹⁸ In this respect, John 6:63 is to be understood not as a comment to ignore the physical world but rather strongly to affirm this world. As mentioned above, a

¹⁶ Wingren, 106.

¹⁷ A. J. B. Higgins, The Lord's Supper in the New Testament (London: SCM Press, 1956), 74-78. Here, the author argues that the Johannine Gospel reinforces that "The Son of God is the Word which became flesh" (1:14). Hence, he also argues that "the eucharistic teaching in the sixth chapter is connected with the anti-docetic purpose of the Gospel."

¹⁸ Reumann, 20.

eucharistic theology reinforces the affirmation of the physical world that God created. The affirmation of this world is to be explained as follows.

First, to affirm this world means to try to establish the Kingdom of God in history. The Kingdom of God belongs not only to the heaven but also to this world. As mentioned above, this eucharistic theology shows that this world is not separated from the other world, but rather this world is the place where the spiritual is performed concretely. For example, if we forgive each other, God the Father will also forgive our sins. If we do not forgive others' sins, God will also not forgive our sins (Matt. 6: 14-15). This is the providence of God. On this basis, the church should declare that this world is not a waiting station before going to heaven but rather God's country, in which the church should accomplish the order which God wants to establish in the world. This order is a genuinely harmonious relationship between God, humanity and nature. To establish the order, the church must struggle for the preservation of creation, including the protection of the environment. Furthermore, the church should declare that nature is not the object of exploitation by humans but the gift of God to humans; hence, human beings are responsible for taking care of nature.

Second, the affirmation of the physical world, which is shown by this eucharistic theology, indicates that the church should try to transform this world. According to

this eucharistic perspective, Jesus' cross symbolizes the love of God who invites the people who are oppressed and exploited and gives them liberation and freedom. On the cross, the true fellowship between God and humans is established. This fellowship is depicted well in the celebration of the eucharist. When we celebrate the eucharist, we can participate in the table fellowship in which we eat and drink with Jesus Christ.¹⁹ In this case, we also foretaste the eternal liberation and freedom at the eucharist, which is provided by the Holy Spirit.

Hence, Christians, with this experience, possess the power to proclaim liberation and freedom to the world. This means that God calls Christians to transform the negative structure of the world into God's Kingdom. Where a dictatorial government oppresses *minjung*,²⁰ where economic, social or political justice is violated, the church must proclaim that this is not the will of God. However, to proclaim God's will does not mean merely to say God's will, but rather it means that the church should act to realize God's will in the world. The church should always stand with *minjung* and declare the judgment of God on the exploiters. The church should be the friend of the poor and

¹⁹ Delorme, 40.

²⁰ *Minjung* means the oppressed, or the alienated such as the poor, tax collectors, and the sinners with whom Jesus had fellowship during his earthly life. Hence, *minjung* indicates the people who experience sorrowfulness caused by alienation from society.

the oppressed and comfort them. Moreover, the church should encourage *minjung* to struggle against the oppressors.

These are the ways of following Jesus' whole life which is clearly represented through the eucharist. The eucharist is a call not only to remember the Lord's supper symbolically but also to practice Jesus' spirit in this world. Hence, this eucharistic theology encourages the church to endeavor to accomplish God's will in this world as it is in heaven.

Awakening of the Church's Mission: The Proclamation of the Kingdom of God

This eucharistic theology plays a central role to illuminate what the church's mission is like. According to 1 Cor. 12:12-31, the church is the body of Christ. Jesus Christ's body is clearly expressed at the eucharist when Jesus said "This is my body" (Matt. 26:26). Hence, the eucharist represents that the church is a visible expression of the body of Jesus Christ which is symbolized by the bread.²¹ The church is also the new covenant of God which Jesus Christ promised to establish through offering himself to all human beings in the eucharistic meal. As mentioned above, Jesus demonstrated that God's salvific drama contains

²¹ Paul McPartlan defines the church, from the eucharistic view, as "the corporate personality of Jesus Christ" which is symbolized by the bread in the eucharist. According to him, the church is the *corpus mysticum* which is "Christ's mystical body in the eucharist." Paul McPartlan, The Eucharist Makes the Church: Henri De Lubac and John Zizioulas in Dialogue (Edinburgh: T. & T. Clark, 1993), 76.

even sinners through his meals with sinners during his earthly life.

Jesus fulfilled God's salvific work through death and resurrection. Through the cross and resurrection, Jesus Christ removed our sinful old self and created a new self (Rom. 6:6-7). The church, as his body and as the new covenant of God Jesus promised to establish at the eucharistic meal, was formed through his death and resurrection (Luke 22:20). Hence, the church is responsible to announce to the world the salvific event that Jesus Christ fulfilled because he died and was raised not only for Christians but also all humankind. In this particular case, the church is the genuine community of the new covenant of God only as long as it bears its mission to the world.

The church's mission should follow Jesus' mission. Jesus' mission is always related to the Kingdom of God.²² When Jesus began his mission, he announced, "Repent, for the kingdom of heaven is at hand" (Matt. 4:17). Jesus taught his disciples and the people who followed him how they could enter into the Kingdom of God (Matt. 5:20; 7:21). His parables such as the parable of the sower, the parable of the weeds, and the parable of the leaven were designed to explain what the kingdom is like (Matthew 13:1-35). Jesus' healings and mighty works were also related to the kingdom

²² Osborne, 72-73. Here, the author asserts that Jesus' main theme in his mission is the Kingdom of God.

of heaven (Matt. 12:15).²³ In the prayer which Jesus taught his disciples, the kingdom of God is the central theme: "Thy kingdom come, thy will be done on earth as it is in heaven" (Matt. 6:10).²⁴ Jesus' mission reaches its climax in his eucharistic meal with his disciples on the night before his arrest in terms that "he assured his disciples that he would yet share with them the happiness and the fellowship of the kingdom."²⁵

The Kingdom of God, the central theme of Jesus' mission, was fulfilled through his death and resurrection. According to Harold Roberts, Jesus' death is God's judgment over the sin of the world. This means that "Jesus bears in his own body and mind the consequences of the sin of the world, and in those consequences there is revealed the judgment of God."²⁶ In other words, Jesus died once as a

²³ Richard H. Hiery, The Kingdom of God in the Synoptic Tradition (Gainesville: University of Florida Press, 1970), 30. Here, the author says that when Jesus cast out the demons, it was the sign of the coming kingdom.

²⁴ George Eldon Ladd, The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God (Grand Rapids: Eerdmans Publishing, 1959), 16-17.

²⁵ Ladd, 15. Moltmann argues that Jesus' common meal with the sinners is his messianic feast, and his eucharistic meal with his disciples has "its origin in his messianic feast." It seems to me that Moltmann asserts that Jesus' mission is to invite human beings to his messianic feast, that the feast is symbolized through his common meal with his disciples or the sinners, and that the symbol of the feast reaches its climax in the eucharistic meal with his disciples. See Moltmann, The Church in the Power of the Spirit, 248-49.

²⁶ Harold Roberts, Jesus and the Kingdom of God (London: Epworth Press, 1955), 63.

sinner to take away the sin of the world (John 1:29).²⁷ When God judged Jesus as a sinner on the cross, God manifested God's salvific love over the world in terms that God gave God's Son for the world (Rom. 8:32). However, this love is only effective to the one who is repentant. That is the reason why Jesus proclaimed, "Repent" when he began his mission. When we repent, we can dwell in Jesus Christ in whom there is no longer any judgment (Rom. 8:1). In this sense, it seems to me that Jesus' death is to call people to repentance through which we are able to experience for our old self to die with Jesus.

While Jesus' death calls us to repent, his resurrection is the anticipation of the Kingdom of God which the repentant will enter in the future. According to Moltmann, when the risen Christ was seen by his disciples and a few women, the word "seeing" does not indicate an ordinary but a special "seeing" as "vision."²⁸ Here "seeing" means that only when the one wants to show oneself, can we see the one. In this sense, if the risen and glorified Christ shows himself to the disciples and women, this means that his future, which will be in the glory of God, appears to them in advance. Hence, the one who sees the risen Christ also sees the glory of God which will appear in the future.²⁹ Here, we are able to say that Jesus anticipated the Kingdom

²⁷ Jurgen Moltmann, The Trinity and the Kingdom, 80-81. Moltmann argues that God the Father abandoned his son to be "God and Father of the forsaken."

²⁸ Moltmann, The Trinity and the Kingdom, 84.

²⁹ Moltmann, The Trinity and the Kingdom, 85.

of God through his resurrection in advance. In this respect, through his death and resurrection, Jesus Christ fulfilled the Kingdom of God which was the central theme of his mission.

Therefore, the church, as Jesus' body and the new covenant of God, should proclaim the Kingdom of God that Jesus taught and fulfilled. When the church proclaims the Kingdom of God, the church becomes the sign of the kingdom in the sense that it shows what the kingdom is like. In other words, if the kingdom is the place in which God's reign is realized, the church should be the model of the kingdom in the earth because "the church is the new people of God."³⁰

However, the fact that the church is the sign of the Kingdom of God is different from the medieval church which identified itself with the Kingdom of God.³¹ Through identifying itself with God's Kingdom, the medieval church was engaged in the world in a wrong way. The pope became the representative of God, and the church was the ark of salvation for the world. God was only in the church, especially, in the process of the mass. To be saved, people had to come to the church and participate in the mass. As a result, the order, God-church-world, was established, and thus the church became the institution that dominated the

³⁰ Roberts, 85.

³¹ Ladd, 15. According to Ladd, "Since the days of Augustine, the Kingdom has been identified with the church." Hence, the growth of the church is identified with the growth or the extension of the Kingdom.

world. This resulted in the deterioration of the church.

However, this eucharistic theology argues that the church should be the sign of the coming Kingdom of God in terms that the church should represent the Kingdom of God through the fellowship with each other in Christ. This means that the church serves the world because the Kingdom of God is accomplished not only for the church but also for the world that God created. God's working field is not only the church but also the world. To save the world, God uses the church as a tool.

In this sense, Christians should endeavor to serve the world to accomplish God's salvific work because the risen Christ sent his disciples not to the church but to the world (Matt. 28:18-19). Whoever follows Jesus Christ must go to the end of the world (Acts 1:8). Here, the medieval structure--God-church-world--changes to the new structure: God-world-church.³² In this sense, the church is no longer the institution which dominates the world, but the servant for the world. Realizing its servanthood role, the church can establish a genuine fellowship and show the Kingdom of God to the world through their fellowship. The eucharist can be the prototype of the fellowship in terms that the

³² Leonard Boff asserts that "the world is the arena for the historical realization of the Kingdom, and the church is not the Kingdom but rather its sign and its instrument (mediation) in the world." Hence, he also uses the structure: Kingdom-world-church. See Boff, Church: Charism and Power: Liberation Theology and the Institutional Church, trans. John W. Diercksmeier (New York: Crossroad Publishing, 1985), 1-2.

eucharistic meal represents the communal meal in the coming kingdom. In this respect, this eucharistic theology encourages the church to manifest the Kingdom of God to the world through following Jesus' mission. In this case, the mission of the church as a servant for the world has two aspects: to increase its membership and to try to respond to the world's problems.³³

One aspect of the mission of the church is to enlarge its membership to proclaim the good news. This means that the church invites people to share the salvific work that Jesus Christ fulfilled in his death and resurrection. Some theologians, especially Korean theologians, take a negative view of increasing church members because a few Korean churches take other church members to their churches. Of course, this attitude must be criticized. However, according to this eucharistic perspective, the church should try to proclaim the good news which was fulfilled by Jesus Christ to more people because all people are invited to the eucharistic table in which the risen Christ wants to nourish them. In other words, the risen Christ reveals himself at

³³ This concept comes from "Jesus' messianic mission" of which Moltmann speaks. According to Moltmann, Jesus Christ unconditionally wants to invite all people to his eucharistic table and nourish them. In this sense, the church should try to invite all human beings to its community and allow them to meet Jesus Christ. Jesus Christ also endeavored to liberate the oppressed and to restore the humanity of the alienated. This is represented when he took meals with the sinners and tax collectors. Hence, the church as his body should also try to respond to the problems which arise from contemporary society. See Moltmann, The Church in the Power of the Spirit, 242-60.

the eucharistic table during his absence, so we can meet him at the eucharist³⁴

If we can foretaste the eternal joy and liberty in the eucharist, we can say that the eucharist symbolizes the eschatological feast in the Kingdom of God. In this case, it is natural that the risen Christ wants people to participate in the final feast. He already emphasized this point during his earthly life when he said, "This is my blood of the covenant, which is poured out for many" (Matt. 26:28). Hence, all people, even the poor, the crippled, the blind, and the lame are to participate in this banquet. That is the reason why Moltmann calls Jesus' mission the "open invitation."³⁵ Hence, the church, which follows Jesus' mission, should try to invite more people to the banquet. However, this does not mean that the church is the final fulfillment of the Kingdom of God, but only that the church can foresee the coming kingdom. In this respect, Leonard Boff tells us that "the church is a community of

³⁴ Donald Gray, "The Real Absense: A Note on the Eucharist," in Living Bread, Saving Cup, ed. R. Kevin Seasoltz (Collegeville: Liturgical Press, 1982), 190-96. The risen Christ has ascended, and he no longer lives in the world. How or where can we see him? Here, the author asserts that the eucharist is the place in which we can see the risen Christ in the power of the Holy Spirit. In this case, we can foretaste the final banquet in the eucharist because we can meet the risen Christ who is the anticipation of the final kingdom.

³⁵ Moltmann, The Church in the Power of the Spirit, 244-46. Here, Moltmann uses "open invitation" in that Jesus Christ's invitation is opened up to all people. However, Jesus' open invitation presupposes a repentance. Without repentance, no one can enter into "Christ's original feast of joy." Hence, the eucharist, which symbolizes the final banquet, becomes "a meal of repentance."

salvation rather than an institution of salvation."³⁶ Hence, in order to let more people attend the banquet, the church should endeavor to increase its membership. However, to increase membership means not only the church's quantitative enlargement, but also the church's role which should show God's will to the world. It is in this sense that this eucharistic theology encourages the church to increase its membership.

Another aspect of the mission of the church is to try to respond to the problems of the world. The church should participate in history positively because Jesus Christ died and was risen for the world which God loves (John 3:16). This means that the church should try to transform the world into a good place which God can really love. God created the beautiful world, but contemporary society is being distorted by human beings' mistakes, such as racism and class antagonism. Today, human beings are inclined to love their material goods more than God. They are inclined to think of others as tools for their success, not as human beings whom God loves. The people who have economic or political power tend to oppress the powerless. As Paul warned us, "The works of flesh" such as "selfishness, jealousy, drunkenness, and party spirit" (Gal. 5:19-21) are being made in this world. That is why Paul warned us, "Do not be conformed to this world" (Rom. 12:2). However, Jesus

³⁶ Leonard Boff, Sacraments of Life, Life of the Sacraments, trans. John Drury (Washington, D.C.: Pastoral Press, 1987.), 53.

Christ orders the church to go to this distorted world and to change the world into a place in which God's will can be accomplished (Matt. 28:18-20). Hence, amid this distorted world, the church as the body of Jesus Christ should proclaim the acceptable year of God, preach the gospel to the poor, heal the broken hearted, proclaim release to the captives and recovery of sight to the blind (Luke 4:18-19). This is the church's mission. To perform its mission, the church should struggle for the restoration of humanity everywhere. The church should always be on the side of the marginalized such as the diseased and the poor, just as Jesus was their friend. The church should also endeavor to liberate the oppressed from the oppressors. Through these efforts, the church as the new covenant community of God can contribute to the transformation of the world in accord with God's will.³⁷

However, the conservative Korean Protestant churches have ignored this point. The churches have not tried to be with *minjung* but rather with the rulers. As a result, the churches have brought about a crisis which separates them from the people. The separation of the churches and the people takes place because the conservative churches only

³⁷ Ladd, 16. Ladd says, "The Gospel must not only offer a personal salvation in the future life to those who believe; it must also transform all of the relationships of life here and now and thus cause the Kingdom of God to prevail in all the world." He also asserts, "The Gospel of redeeming grace has the power to save the social, economic and political orders as well as the souls of individual believers."

have interest in the salvation of the human soul, ignoring the contemporary problems which arise from society. The churches' indifference to the contemporary problems results from their having not followed Jesus' own mission, which brings liberation, freedom, and love to the powerless. Hence, only when the churches try to be with *minjung* and to transform society following Jesus' mission, can the churches become a genuine community in consistency with the core message of Jesus Christ. Only when the churches make an effort to do so, can they show what the Kingdom of God is like. This eucharistic theology helps the churches to do this in terms of encouraging them to participate in Jesus Christ's life, death, and resurrection by working for social change.

CHAPTER 5

Conclusion

It seems to me that this eucharistic theology gives a way to respond to the problems of the conservative Korean Protestant churches which arise from a misguided spirituality. However, to respond to the problems, this eucharistic perspective should permeate the lives of the church members, and then a new practice of the eucharist will have to take place. If the churches do not celebrate the eucharist in a different way, the eucharist might become an end in itself. In this case, the eucharist may become an escape from social problems. Hence, the churches should give a new meaning to the eucharist.

As mentioned above, the eucharistic spirit expresses Jesus' life given for others, especially the poor, the oppressed and the alienated. Hence, if Christians celebrate the eucharist according to its true meaning, they cannot but endeavor to follow Jesus' spirit. In this sense, to celebrate the eucharist means not only to perform the eucharist as a religious ritual, but also to practice the life that Jesus showed in history. Just as Jesus was on the side of the marginalized, the poor, the oppressed, and the alienated, so Christians, who celebrate the eucharist, should also endeavor to be with them. Just as Jesus loved the forsaken from society, Christians should also love them. This is the way of celebrating the eucharist in a real sense.

When the conservative Korean Protestant churches realize this meaning of the eucharist and celebrate the eucharist in this way, the churches can contribute to the transformation of Korean society in accord with God's will. Only in this case, can the churches overcome the current crisis which the Korean people turn away their eyes from the churches.

To do so, we need new eucharistic prayers which emphasize the eucharistic practice. Through the new prayers, we may recognize what we should do in the world and have the power to practice the task with the help of the Holy Spirit. In this sense, I would like to propose two prayers based on the analysis in this study as follows:

Prayer for Consecration of the Bread and Wine

Beloved God.

We give thanks to You who let us participate in this holy eucharist. Forgive us our sins through Your son's suffering. Through the Holy Spirit, when we eat and drink this bread and wine, help us to believe that Your son's flesh and blood is Your power which saves us. When we eat and drink this bread and wine, help us to foretaste the eternal freedom and peace, and endeavor to serve our neighbors, the poor, the oppressed, the suffering, and the sick in memory of Jesus' sacrificial life. We pray in Jesus' name.

Prayer of Thanksgiving after Distributing the Bread and Wine

God with us!

We give thanks to You who let us eat and drink this bread and wine which symbolize Your Son's flesh and blood which are given to us. Giving thanks to You who save us through giving Your Son, let us proclaim the good news to the world. Giving thanks to You who love us, help us to share our life with our suffering neighbors. Giving thanks to You who let us foretaste the eternal joy, help us to endeavor to bring joy to our neighbors. In

remembrance of Your son, help us to show Your love
to this world in our concrete life through the
power of the Holy Spirit.
We pray in Jesus' name.

BIBLIOGRAPHY

Books

The Bible. Revised Standard Version.

Boff, Leonardo. Church: Charism and Power: Liberation Theology and the Institutional Church. Trans. John W. Diercksmeier. New York: Crossroad Publishing, 1985.

---. Sacraments of Life: Life of the Sacraments. Trans. John Drury. Washington, D.C.: Pastoral Press, 1987.

Bouyer, Louis. Eucharist: Theology and Spirituality of the Eucharistic Prayer. Trans. Charles Underhill Quinn. Notre Dame: University of Notre Dame Press, 1968.

Cullmann, Oscar. Early Christian Worship. Trans. A. Stewart Todd and James B. Torrance. London: SCM Press, 1953.

Delling, Gerhard. Worship in the New Testament. Trans. Percy Scott. Philadelphia: Westminster Press, 1962.

Gresham, Charles R., and Tom Lawson. The Lord's Supper: Historical Writings on Its Meaning to the Body of Christ. Joplin, Mo.: College Press Publishing, 1993.

Grossouw, W. K. Spirituality of the New Testament. Trans. Martin W. Schoenberg. St. Louis: Herder Book Co., 1961.

Guthrie, Harvey H. Theology as Thanksgiving: From Israel's Psalms to the Church's Eucharist. New York: Seabury Press, 1981.

Gutierrez, Gustavo. A Theology of Liberation: History, Politics, and Salvation. Trans. and eds. Sister Caridad Inda and John Eagleson. Maryknoll: Orbis Books, 1973.

Harvey, Van A. A Handbook of Theological Terms. New York: Macmillan Publishing, 1964.

Hiers, Richard H. The Kingdom of God in the Synoptic Tradition. Gainesville: University of Florida Press, 1970.

Higgins, A. J. B. The Lord's Supper in the New Testament. London: SCM Press, 1956.

- Jaen, Nestor. Toward a Liberation Spirituality. Trans. Phillip Berryman. Chicago: Loyola University Press, 1991.
- Kim, Kwang Shick. Jojik Sinhak. [Systematic theology]. Seoul: Daehan Gidokgyo Suhoe, 1994.
- Kim, Kwangsoo. Hanguk Gidokgyo Sungjangsa. [A history of the growth of Christianity in Korea]. Seoul: Gidokgyomunsa, 1976.
- Ladd, George Eldon. The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God. Grand Rapids: Eerdmans Publishing, 1959.
- Lee, Manyul. Hanguk Gidogyosa Teukgang. [A lecture of Korean Christian history]. Seoul: Sung Kyoung Ilgisa, 1989.
- Leon-Dufour, Xavier. Sharing the Eucharistic Bread: The Witness of the New Testament. Trans. Matthew J. O'Connell. New York: Paulist Press, 1987.
- Martelet, Gustave. The Risen Christ and the Eucharistic World. Trans. Rene Hague. New York: Seabury Press, 1976.
- McPartlan, Paul. The Eucharist Makes the Church: Henri De Lubac and John Zizioulas in Dialogue. Edinburgh: T. & T. Clark, 1993.
- Min, Anselm Kyoungsook. Catholic Socio-Religious Survey of Korea: The Spiritual Ethos of Korean Catholicism. Seoul: Sogang University Social Research Institute, 1971.
- Moloney, Francis J. A Body Broken for a Broken People. Melbourn: Collins Dove, 1990.
- Moltmann, Jurgen. The Church in the Power of the Spirit. Trans. Margaret Kohl. Minneapolis: Fortress Press, 1993.
- . The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology. Trans. R. A. Wilson and John Bowden. New York: Harper & Row, 1974.
- . The Trinity and the Kingdom. Trans. Margaret Kohl. New York: Harper & Row, 1981.
- Mouiren, Trophime. The Creation. Trans. S. J. Tester. New York: Hawthorn Books, 1962.

- Nevin, John W. The Mystical Presence: and Other Writings of the Eucharist. Philadelphia: United Church Press, 1966.
- Nicolas, Marie-Joseph. What is the Eucharist? Trans. R. F. Trevett. New York: Hawthorn Books, 1960.
- O'Connor, James T. The Hidden Manna: A Theology of the Eucharist. San Francisco: Ignatius Press, 1988.
- Osborne, Kenan B. Sacramental Theology: A General Introduction. New York: Paulist Press, 1988.
- Quinn, James. The Theology of the Eucharist. Notre Dame: Fides Publishing, 1973.
- Rahner, Karl. The Church and the Sacraments. Trans. W. J. O'Hara. New York: Herder and Herder, 1963.
- Reumann, John. The Supper of the Lord: The New Testament, Ecumenical Dialogues, and Faith and Order on Eucharist. Philadelphia: Fortress Press, 1985.
- Roberts, Harold. Jesus and the Kingdom of God. London: Epworth Press, 1955.
- Schillebeeckx, Edward. Christ: The Sacrament of the Encounter with God. New York: Sheed and Ward, 1963.
- Smith, Dennis E., and Hal E. Taussig. Many Tables: The Eucharist in the New Testament and Liturgy Today. Philadelphia: Trinity Press, 1990.
- Sobrinho, Jon. Spirituality of Liberation: Toward Political Holiness. Trans. Robert R. Barr. Maryknoll: Orbis Books, 1988.
- Stookey, Laurence Hull. Eucharist: Christ's Feast with the Church. Nashville: Abingdon Press, 1993.
- Wainwright, Geoffrey. Eucharist and Eschatology. 1978. Reprint. New York: Oxford University Press, 1981.
- White, James F. Sacraments as God's Self Giving: Sacramental Practice and Faith. Nashville: Abingdon Press, 1983.
- Wingren, Gustaf. Creation and Gospel: The New Situation in European Theology. New York: Edwin Mellen Press, 1979.
- World Council of Churches. Commission on Faith and Order. Baptism, Eucharist and Ministry. Geneva: WCC, 1982.

Articles and Other Sources

- Iersel, Bastiaan van. "Some Biblical Roots of the Christian Sacrament." In The Sacraments in General: A New Perspective. eds. Edward Schillebeeckx, and Boniface Willems. New York: Paulist Press, 1968.
- Benoit, Pierre. "The Accounts of the Institution and What They Imply." In The Eucharist in the New Testament: A Symposium. Trans. E. M. Stewart. Baltimore: Helicon Press, 1964.
- Delorme, J. "The Last Supper and The Pasch in the New Testament." In The Eucharist in the New Testament: A Symposium. Trans. E. M. Stewart. Baltimore: Helicon Press, 1964.
- Gray, Donald. "The Real Absense: A Note on the Eucharist." In Living Bread, Saving Cup. Ed. R. Kevin Seasoltz. Collegeville, Minn.: Liturgical Press, 1982.
- Kwon, Youngho. A Theological Reformation of Preaching for Reforming the Korean Church. D.Min. Proj., School of Theology at Claremont, 1994. Ann Arbor: UMI, 1994. 94-26479.
- Park, Bong Bai, ed. Gidogyo Daehan Gamlihoe Yemoon. [Book of worship of Korean Methodist Church]. Seoul: Gidogyo Daehan Gamlihoe Bonboo, 1987.
- Runyon, Theodore. "The World as the Original Sacrament." Worship 54 (1980): 495-511.